A Catechiſme, or Inſtitution of Chriſtian Religion, to be learned of all youth, next after the little Catechiſme appoynted in the booke of Common Prayer.

LONDON,
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To the most reuerend Fathers in God, my Lords, *Mathew Archbishop of Canterbury*, Edmond Archbishop of Yorke, *Edwin Bishop of London, and the rest of* the Bishops of England.

IT is not vnknown vnto your wisedomes, that the diuersity of Catechismes, in shortnesse or length, either for the first entring of Children or for the more full instruction of youth, in the principles and summe of Christian Religion, are as well allowed by the iudgements of diuers godly & learned men, as also practised of many Christiã Churches in sundry Countries wel reformed, not without good reason, grounded vpon the diuersities of ages, and capacity of wits. I therefore vpon the sayd considerations, haue applyed my selfe in this Catechisme, being of a middle sort, both to further the profit, and to satisfie the minds of such as may iudge the little Catechisme as written for very yong Children, not fully enough to serue for their instruction: and on the other part, may thinke the larger Catechisme to bee too long and tedious, either for their capacity, or leysure. For their vse (I say) and contentation, I haue here abridged the largest Catechisme, in such sort (I trust) as it may seeme neither much defective in any necessarie poynts of Christian Religion, neither very superfluous in any vnnecessary circumstances and amplificatiõs, neither in consiquence of matter greatly swarming frõ good order, that as the least Catechisme is most meet for the first entring of Children or others, though of more age, yet not of the greatest capacity, so might this of the

middle sort setue for such, as haning some-what profited, were yet desirous of further instructiō: and lastly, such as not contented to know the chiefe poynts of Christian Religion, briefely set forth, were desirous also to see and vnderstand the reasons & proofes of the same, may find in the largest Catechisme, wherewith to content & satisfie their minds, so that none should lacke instructions of Godlinesse meete for them, of what age or capacity soeuer they were, the which three Catechismes being purely translated into the Latine tongue, may not onely serue yong beginners, or more forward Schollers in the Grammer Schoole, to the same vses, and to the learning of true Religion, and the right vse of the Latine speech with on labour, but the last also might seem not vnprofitable vnto many Ecclesiasticall Ministers for diuers good purposes. Might it therfore please your good L. in respect of the former, and other good considerations which may vnto your wisedome better appeare to allow the same, I shall thinke my little labour right well bestowed. And humbly taking my leaue, I commend you vnto the grace of almightie God, who haue the same alwaies in his blessed keeping.

November, 1572.

Your good Lordships to
commaund, Arth. N.

Maister. Tell me my Child, of what Religion thou art?

Scholler. Of the same Religion, which our Saviour taught, wherof I am called & do trust that indeed I am a Christian. Acts. 11.d.16.

M. What is the Christian Religion.

Sch. Christian Religion, is the true worshiping of God, and keping his commandements. Mat.4.b.10. Iohn.4.c.24.

M. Of whome, or where is it to be learned?

Sch. Out of the word of God, which is written in the bookes of the old & new Testament. Iohn,5.d.30. Acts, 17. c. 1. 2. Tim.3.d.15 16,17.

M. why is Gods word named the Testament.

Sch. Because Gods will, what hee would haue vs to doe, or flie, is there perfectly & vnchangeably contayned: frō the which we ought not to swerue on any side. Gal, 3.15.17. Iohn, 5. c. 25. Gal.1.2.8.9. Deut. 4.2.3. Esa.3.d.11.

M. By what meanes shall we come to the knowledge of Gods will written in his word?

Sch. By diligent reading and studying of the same, or by hearing it read, and truly taught. Iohn, 5.b.39. Acts. 17,c.11.

M. Is that sufficient?

Sch. Because no man can by his owne wit or diligence attaine to the know- 1.Cor.2.d.11. and 3.b,7.

Psal.119.c.33. 34.35. Iohn 19.b.13. ledge of Gods Wisedome in his word contayned, we must with continuall & feruent prayer crave of GOD, that it would please him by his holy Spirit, to endue our hearts with vnderstanding and beleefe of his holy word, and with earnest desire to obey his will therein declared.

M. Which be the chiefest parts of the word of God?

Ioh.1 b.17. Luk.16.d.16. Act.17.f.30. Ro. 6.c.14.15. Mat.22.d.37. 38.39.40. Luke.10.c.27. 28. Rom.10.a. Gal.3.b.10. Mat 1.b.15. Luk.5.f.32. Iohn.1.b.17. Act.3.f.38.39 & 13 f.38.39. Rom.1.2.5.b. 10 &.6.b.14. 15.

Sch. The Law, and the Gospell.

M. How be these to be knowne, the one from the other?

Sch. The Law teacheth vs our duty towards God & our Neighbours, & chargeth vs strictly to doe the same: promising euerlasting life to such as do fulfill the Law, and threatning eternall damnation to such as doe breake the same.

M. What doth the Gospell?

Sch. It promiseth that God, through faith in Christ, will be mercifull to forgiue the offenders of the Law, such as be sorry therefore, & purpose to amend.

M. How many parts be there of true Religion?

Sch. There be two principall parts of Religion likewise, as of the word of God, out of the which, as it were the spring-head, Religion doth flow.

M.

M. which be they?

Sch. Obedience, which the Law commandeth: and faith, or beléefe, which the Gospell requireth. Ioh. 14.b.15. c.21.23.24. Rom.10.a.5.6 b.8.

M. For more plainenesse, I would haue thee to make more parts of Religion. Mar.1.b.15. Rom. 1.a.5. b.16.

Sch. I may (I thinke) conuenientlie reckon these foure, as chiefe parts of true Religion: Obedience, Faith, Prayer, and the Sacraments. Ioh. 14. b.15. c.21.23.24. Mat.16.d.16. Act. 2. c.21.

M. Well then, I will enquire of those foure in order as you haue reheated them. And for that true obedience, which is the first part, it is to be tryed by the rule of Gods Law: I thinke it necessarie in the beginning, to know what thou thinkest of Gods Law? Rom. 19.c.13. Ioh.14.b.15. c.21.23.24. Gal 3.b.10. Exo.34.d.28. 29.

Sch. I thinke the Law of God written in two Tables, to bee the most perfect rule of righteousnesse, commanding all good things that are to be done, & forbidding the contrarie. Psal. 19.b.6.7. 8.9.10. Exod.20. Deu.5. Esa.30.d.21. Mat. 22. b.36. 37.

M. Whereof treateth the first Table?

Sch. Of godlinesse, or of our duty towards God: & it contayneth the foure first Commandements.

M. The second, whereof treateth it?

Sch. Of Charity, or Loue among men, and for our duty one towards another which table contayneth sixe Commandements,

Mat. 19 c.18. 19.&22.d.39 40. Exo.34.d.28. Deu.4.b.13. dements, and so in the whole, the Law contayneth ten Commandements, and therefore also is called the ten Commandements.

M. Rehearse the first Commandement of the first table.

Exod. 20.a.1. 2. 3. Deu.5.a.5.6.7 *Sch.* God spake thus: Heare O Israel, I am the Lord thy God, which haue brought thee out of the land of Egypt out of the house of Bondage. Thou shalt haue no other Gods before me.

M. Why doth hee in the beginning tell vs that he is the Lord our God?

Deu. 10 b.12. 13. Mal. 1.b.5.6. *Sch.* In those words his infinite Maiestie, power, and goodnesse, are expressed, whereby wee are most strictly charged with obedience, vnlesse we will bee both rebels against him, that is most mighty, & vnthankefull towards him that is most good and gratious.

M. What meaneth it that he chargeth vs to haue none other Gods before him?

Sch. He forbiddeth and condemneth all Idolatrie.

M. What is Idolatrie?

Psal.115.b.8.9. Mat. 4.b.10. *Sch.* To reuerence with Godly worship any Creatures, or to put our trust or comfort in them as Gods: which to do were

were moſt abhominable. For we ought to giue all godly honour onely to his Maieſtie, the greateſt loue to his goodneſſe; to flee to him, & to craue his helpe in all feares and dangers, and with thankefulneſſe to acknowledge, that we owe our ſelues, and all things that we haue, vnto this goodneſſe. Deu. 10.b.12. 13 d.20.21. Mat. 22. d.37. Pſal. 50 c.14. 15 d.23. Pſa. 79.d.13.& 95.a 697.and 100.2.1.23. Iohn.5.d.27. 1.Cor.4.b.7. Iam.1.c.17.

M. What meane thoſe laſt words, before mee or in my ſight?

Sch. That there is nothing ſo ſecret, y can be hid from him: and that therefore not onely with open life and outward ſhew, but alſo with the inward & pure godlineſſe of the heart, we ought to honour him, and none but him onely. Pſal.7 b.9 and 33.c.14. Eſa.19.c.13. Mat.5.2.8. & 15.28.

M. Make me a briefe rehearſall of ſuch as thou doeſt thinke chiefely to breake this Commandement.

Sch. All Idolaters (as I haue ſayd) all Southſayers, Coniurers, Sorcerers, Witches, Charmers, and all that ſeeke vnto them, all falſe Prophets that doe teach lyes, all that abuſe the word of God, or do not giue the chiefe credit vnto it, neither be guided by it, but do follow their owne fantaſies, al that feare, loue, Leui. 18.c.31. Eſa. 8.c.19.& 4.c.d.9. Deut. 18.c.19. 20. Mat.15.2.2.3. b.6.9.

lone, or esteeme any Creatures aboue GOD, or equall with him: all these, and such like, doe breake the first Commandement of God.

M. Rehearse now the second Commandement.

Exo. 20.2.4.d. 23. Leu. 26.1. Deu. 4.c.15. 16.17.18.19. Esa. 40.d.18. & 44.b.9.&c.

Sch. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in Heauen aboue, or in the Earth beneath, or in the waters vnder the Earth: thou shalt now bow downe to them, nor worshippe them: For I the Lord thy God, am a iealous God, and visite the sins of the fathers vpwn the children, vnto the third and fourth generation of them that hate me; and shew mercy vnto thousands in them that loue me, & keepe my Commandements.

M. It doth seeme that this Law doth condemne the art of Painting and Grauing; so that it is not lawfull to haue any Image at all.

Mat. 22.c.20. n.d.36.37.

Sch. Not so: For in this first Table, he speaketh not of any artificiall thing, ciuily to be vsed, but onely treateth of things which doe appertayne to the worshiping of God.

M. What is then the meaning of this Commandement?

Sch. In this second Commaundement God

God first forbiddeth vs to make any Images to expresse or counterfeite him, or to seeke him, or to worship him in Images. And secondly, he chargeth vs, not to worship the images themselues, or to abuse them in any wise by Idolatrie or superstition: but that we worship God alone in spirit and truth, and as himselfe hath commanded vs in his word, to worship him, and not otherwise after our owne fantasies. Esa. 40.c.18. &c. Leu. 5 a 8.9. Psal.97.b.7. Esa. 44.c.17.

M. Why is it not lawfull to expresse God with a bodily and visible forme?

Sch. Because there can be no likenesse or agreeing betweene God, who is a spirit, eternall, infinite, vnmeasurable, incomprehensible, and a bodyly, fraile, dead and vaine shape or image. Psal. 113. a. 3 4. 5 &, 115.a, 3.4. Esa.40. c.18. &c. Ioh 4 c.24. Rom, 1,c.10. 23,&c.

M. what manner of worshipping is it which is here condemned?

Sch When wee intend to pray, turne our selues to Images, fall downe and kneele before them, with vncouering our heads, or other signes, doe shew any honour vnto them, as if God were presented vnto vs by them. Leui,26.a.1. Deu.4 c.19, and 5, b.9. Psal.97.b7. &.115.b 8. Esa. 44. c.17. Act.7.f,41.

M. Rehearse the addition in the end of the Law.

Sch.

Exo. 20. a. 15. Deu. 5. b. 6. & 6. c. 5. Psal. 78. 58.

Sch. For (sayth he) I the Lord thy God am a iealous God, and visite the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate me.

M. Wherefore sayth God these words?

Deut. 10. b. 12, 13. 3. Reg. 18. f. 39 Mala. b. 5. 6. 1. Tim. 6. c. 15. 16. Exo. 24. b. 14. Esa. 42. b. 8. Exod 34. b. 7. Esa. 14. c. 20. 21.

Sch. First in naming himself e our Lord and our God, hee chargeth vs to obey him in all things, both in respect of his authority, and of his goodnesse, as was afore noted. And by the word Iealous, he declareth that hee can abide no partner or equall to be worshiped with him.

M. What more is sayd to forbid Idolatry?

Sch. To restraine vs from offering of him by Idolatry, which hee so extreamely hateth, hee threatneth that he will take vengeance, not onely of them that shall offend, but also of their Children and posterity.

M. Proceed thou in the next.

Sch. As God by great threatnings feareth vs from disobeying of his mercy & goodnes, so hee allures vs to obey him, promising that he will shew great mercifulnesse, both towards all those that

Deu. 5. b. 10. Exo. 34. b. 6. 7.

loue him, & also towards thousands of

their

their posterity.

M. Where afore speaking of reuenging, he nameth but therof foure generations at the most: why doth he heere, speaking of Mercy, name thousands?

Sch. To shew that he is much more inclined to mercifulnesse and gwdnesse, then to seuerity and sharpenesse. Psal,30.a.5.&. 103. b. 8. and 145.b.8. Esa,54.b.7.8. 10.

M. Rehearse now the third Commandement.

Sch. Thou shalt not take the Name of the Lord thy GOD in vaine; for the Lord will not hold him guiltlesse, that taketh his name in vaine. Exod. 10. b.7. Leu, 19. b.12.

M. Tell me what is it to take the name of God in vaine?

Sch. To abuse it in blasphemie, sorcerie, or witchcraft, in cursing, or swearing vain with swearing rashly, vnaduisedly, or without necessitie: or with once naming it without a waighty cause, and great reuerence. Esa.8.c.19.and 52.b.5. Act.19.c.13. 1.Tim,1.b.10 Mat. 5. f. 33. 34. Psa,113.a.1.2.

M. Is there any lawfull vsing of the name of God in swearing?

Sch. Yea forsoth, when an Oath is taken for a iust cause, either to affirme a truth, especially if ỳ Magistrat require or cõmand it; or if any other matter of great importãce wherein we are either to maintayne vnuiolate the honour of God, Exod,22.b.11. Iosu,2.b.12. Psal,15.b.5. & 63. b. 12. 2.Cor.1.d 23. Gal.1.d.20. Heb,6.d,16.

God, and to set forth his glory, or preserue mutuall agreement and charitie among men. In these cases we may take an oath, vsing therein with great reuerence, the fearefull and glorious name of our God onely, and of none other creature.

M. What followeth next?

Exo. 22.b.7. Leu. 19.b.12. *Sch.* For the Lord will not hold him guiltles, that taketh his name in vaine.

M. Why doth hee here particularly threaten them that abuse his name?

Leui. 19.c.12. Ezech. 20.b.9. c.14. *Sch.* His meaning was, to shew how highly hee esteemeth the glory of his name to the end, that seeing punishment ready for vs, wee should so much the more heedfully beware of abusing it.

M. May wee not then sweare by the name of Saints, or by the names of other men?

Exo. 22.b.11. Psal. 62.b.12. Heb. 6.d.16. Deu. 6.b.13: & 10.d.20. Iosua, 23, b.7. Esa. 35.c.16. *Sch.* No, For to sweare, is nothing else but to call on him by whom we sweare, to bee a witnesse that we sweare true: and to be a reuenger of our lying, if we sweare false. Which honor of knowing and punishing of all euill, being due to Gods wisedome and maiestie onely, to giue to any other person or creatures, were a most hainous sinne.

M. Re-

M. Rehearse the next Commandement.

S. The fourth Commandement, which is the last of the first table, is this: Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and do all that thou hast to do: But the seauenth day is the sabboth of the Lord thy God: In it thou shalt doe no manner of worke, thou and thy son & thy daughter, thy man-seruant, thy maide-seruant, thy cattell & the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, & rested the seauenth day: Wherfore the Lord blessed the seauenth day, and hallowed it.

Ex, 16.c.23. & 20.b.8.9.10. 11. & 31.c.13. Leu, 23,a.3. De. 5. c. 12.13. 14.15. Eze, 20.b.12. Gen. 2.a.1.2.3. Heb, 4.a.3.c. 6.10.

M. What meaneth this word, Sabboth?

Sch. Sabboth by interpretation, signifieth rest. And that day (for that it is appointed onely for the worshipping of God) the Godly must lay aside all worldly businesse, that they may the more diligently intend to religion and godlinesse.

Exo.16.d.23. Leu,16.c.31. Act,17.c.21. Luc,13.c.56. Ezec.46,a.3. Marc.6,a.2.

M. Why hath God set herein before vs an example of himselfe for vs to follow?

Sch. Because notable and noble examples doe more thoroughly stirre vp, and

Tob,2 b.12. Ioh, 13. b.13. 15. 1.Cor.4.d.15. 16. & 11. a.1.

Eph.5.a.1. 2.Pet.2.d.21. 1.42. sharpen mens minds. For Seruants do willingly follow their Maisters, & Children their Parents. And nothing is more to bee desired of men, then to frame themselues to the example and following of God.

M. After what manner is the Sabboth to bee kept holy?

Sch. The people must assemble together, to heare the doctrine of Christ, to yéld confession of their Faith, to make publike Prayers to God, to keepe the memorie of Gods workes, & to render thanks vnto him for his benefits, and to celebrate the holy Sacraments which he hath left vs.

Marke. 6.a.2. Luc. 4 c.16, Act. 13, d.27. Mat, 10. d.32. Psal. 95. a.2. Esa, 50.c.7. Mat, 21. a.13. Eph.3.d.21. 1. Cor. 11. d. 18,&,14.c.26.

M. Is there no more required of vs for the keeping holy of the Sabboth day?

Sch. This is the outward rest and képing holy of the Sabboth day, besides the which, there is a spirituall rest and sanctifying it.

M. What is that?

Sch. That is, when resting from worldly busines, and from our owne workes and studies, we yéld our selues wholy to Gods gouernance, that he may doe his workes in vs; & when (as the scrip-

Esa.1.c.14.16. &.51.d.13. Heb.4.c.9.10.

tures

tures tearmeth it) we crucifie our flesh, we bridle the froward desires and motions of our heart, refraining our owne nature, that we may obey the will of God: for thus doing, our Sabboth day here vpon earth, shall most aptly expresse a figure and likenesse of the eternall and holy rest, which we shall for euer enioy in heauen. Gal.5.d.14. Col.3.a.5.

M. Shall it be enough to haue done these things every seuenth day?

Sch. These things indeede every man priuately ought to record and think vpon euery day: But for our negligence and weaknesse sake, one certaine speciall day is by publique order appointed for this matter. Psal.1.a.2. and 84.a.4. Luke 18.a.1. Eph.5 c.19.20

M. Hitherto thou hast rehearsed me the lawes of the first Table, wherein the true worshipping of God, which is the fountaine of all good things, is briefly comprehended, & all euil things towards God forbidden. Now therfore I would haue thee tell me what be the duties of our charity & loue towards men; which duties doe spring, and are drawne out of the same fountaine, & which are contained in the second Table.

Sch. The second Table beginneth thus: Honour thy Father, and thy Mother, that thy dayes may belong in the land Exo.20.b.12. Deut.5.b.16. Mat.15.a.4.

which the Lord thy God giueth thee.

Sch. The honor of Parents containeth loue, feare, and reuerence: and consisteth in obeying them, in seruing, helping & defending them, and also in finding and relieuing them, if euer they be in need.

Pro. 1. a. 8.
Mat. 7. b. 13.
Col. 3. c. 20.
Heb. 2. c. 9.

M. Doth the Law extend only to Parents by nature?

Sch. All that be in authority or worthy of reuerence, are meant by the name of parents, as Princes, Magistrates, Ministers of the Church, Schoolemasters, learned men, wise men, aged men, men of worship, and such like.

Deut. 17. b 9. 10.
Rom. 13. a. 1.
Luk. 10. c. 16.
Leu. 19. c. 32.
1. Tim. 5. a. 1.
Pro. 5. c. 23.

M. Why are Princes, Magistrates, and other superiours called by the name of Parents?

Sch. To teach vs that they are giuen vs of God, both for our owne and the publike benefit, and so by the name of Parents, giuen to Princes, Magistrates, & other superiors, we are charged not onely to obey them, but also to honor & loue them.

Rom. 13. a. 4.
Heb. 13. c. 17.

M. What followeth?

Sch. That God will blesse them, who be obedient, & giue due honor to their Parents, Princes, Magistrates, and other superiors, with long & happy life. And

Exod. 20. b. 12.
Leui. 5. b. 16.
Ephe. 9. 1. 2. 3.

on

on the contrary part, it followeth, that all such as doe disobey or dishonor their parents, Princes, Magistrates, or superiors, shal come to a sudden, spedy, and shamefull death, or else shall lead a life more wretched and vile then any death: & finally for their disobedience & wickednesse, shall suffer everlasting punishment in hell.

M. Rehearse the Sixt Commandement.

Sch. Thou shalt not kill. Ex. 20.b.13. Deu. 5.c.17. Mat. 7.c.21. & 19.c.18. Iac. 2.b.11. Mat. 5.d.21. 22.23 24. Rom. 3.c.13. 14. 15. Gal. 5.d.20.21. Iac 3.c.14.d. 16. Mat. 5.d.22. Gal. 3.c.20 21 1. Ioh. 2.b.9. 10. 11. Luk. 6.d.27. 28.

M. Shall we sufficiently fulfill this law if we keep our hands cleane from slaughter and blood?

Sch. All things tending towards bloodshedding, are also forbidden, as mockes, reproches, quarrellings, fightings, and such like.

M. What more?

Sch. God made this law not only for our outward workes, but also & chiefly for the affections of the heart: for anger and hatred, and every desire to kill, to revenge or to hurt, is before God adiudged manslaughter. Therefore these also God by his Law forbiddeth vs.

M. Shal we then fully satisfie the law, if we hate no man?

Sch. God in condemning hatred, requi-

Rom. 12.c.14. d.17.19,20. reth lone towards all men, euē our enemies, yea so far as to wish health, safety, and all good things to thē that wish vs euill, & do beare vs a hatefull & cruell mind, & as much as in vs lyeth to do them good, and to pray for them.

M. What is the Seuenth Commandement?

Sch. Thou shalt not commit adultery.

Ex.20.b.14. Deut.5.c 18. Mat.19.c.18. Pro.6.d.24,25 Mat.5.d.27, 28, 29. Rom.13.d.13. 1 Cor 6.b.9, 10, c.15, 16, 18, 19. 1 Thes.4. a.3, 4,5.7.& 5.d.22 Ezec.16.g.49. 56 Eccle.33.c.26. 1 Cor 3.d.16. 17. & 6.c.15, 16,

M. What doest thou think to be conteined therein?

Sch. By this Commandement is forbidde al kind of filthy lusts, al vnchastnesse of speech, al wantonnesse of countenance and gesture, and all outward shew of vnchastity whatsoeuer it be. Idlenesse likewise, excesse of Meate, Drinke, Apparell, wanton playes & pastimes, & whatsoeuer else may ortallen any vncleanes either of body or mind, are forbidde by this Commandement: for by this commandement we are charged to kép our minds also cleane from vnchast thoughtes & desires, because as well our soules, as our bodies, are the Temples of the holy Ghost.

M. Goe on to the rest.

Exo.20.b.15. Mat.19.c.18.

Sch. The eight Commandement, Thou shalt not steale.

M.

M. What is forbidden by this Commandement?

Sch. Not onely those thefts which are punished by Mans law, are forbidden: but also we are charged that we deceiue no man in buying & selling by vntrue and vneuen Measures or Weights, or with deceitful or naughty wares, or by peruerting of Iudgmēt with bribes or gifts, or by any deceitful meanes. Further, al withdrawing of other mens duties, as withholding of the labourers hire, refusing by couetousnes to relieue the poore, to succour widdowes, fatherlesse children, & strangers, to leaue the ignorant vntaught, the simple vncounselled, the wandring and erring vndirected, the sorrowfull vncomforted, and such like, are by this Law condemned. Pro.11 a.1.& 20.b.10.c 33. 1 Thes.4.b 6. Tim 2.c 20. Psal.62.b.10. Pro.17.d 13. Esa 5.d.23. Ezec.22.d 13. Mal.3 b.5. 1 Tim.5. c.18. Pro.14 d.20. 21.c.31. Iac.2.a.3.9.& 5.d.19,20. Leu 19 b.6.10 & 23.d.22. Deut.22.2.12. 2,3.4.& 24. c.15.17 19.& 27.c.17,18,19

M. Is any more contained in this Commandement?

Sch. Yea forsooth. For all purpose and desire to make our gain of others losse, is forbidden by this law. For ỳ which is wrong before man to do, the same is euill before God once to will or desire. Zac.8.c.16.17 Act.20 g.33.

M. What is the ninth Commandement?

Sch. Thou shalt beare no false witnesse against thy Neighbour. Exo.20 c.16. Deu 5.c.20. Mat.19.c.18.

M. What is the meaning of this Cõmandement?

Sch. In this Law we are forbidden not onely open & manifest periurie, & breaking of our oath: but also all lying, slanders, backbittings and euill speakings, whereby our Neighbour may lose his good name, and all flatterie and dissembling whereby he may take harme. And ỹ neither our selues at any time speake any false or vntrue thing, neither by words, writings or silence, allow the same in other, but that wee euer loue, follow, maintaine & vphold the truth.

Psal, 15.2.3. Soph.3.b.18

Mat, 19.c.18. Luc,3 c.14 1.Pet. 2.2.1.2. Pro,3.2.3.and 12.c 17.19.& 23.d.25.

M. Is there yet any more meant by this law?

Sch. God, who knoweth the secrets of our harts when he forbiddeth euil speaking, doth therwith also forbid wrongfull misdeeming, and euill thinking of our Neighbors. Yea, he chargeth vs, as farre as truth may suffer, to thinke well of them: And to our vttermost power, to preserue their good name.

Ecel 37.c.15. 2 Cor23.c.18 Eph,4.d.23.

Mat,7.2.2 Rom,14 a 4. 1.Cor,13.b.5 5.7.

M. Now remaineth the last Commandement?

Sch. Thou shalt not couet thy Neighbours house. Thou shalt not couet thy neighbours Wife, nor his Seruant, nor his Maide, nor his Oxe, nor his Asse, nor

Exo 20.c.17. Mich, 2.a 1.2. Rom,7.b.7.& 23.d 4. 1.Cor,4.b.6.

nor any thing that is his.

M. What is more commanded here, then was before?

Sch. **God hath before forbidden evil doings & corrupt affections of the mind; but now he requireth of vs a more perfite pureneſſe that we ſuffer not any deſire, be it neuer ſo light, nor any thought be it neuer ſo ſmall, in any wiſe ſwarming from right, euer to creepe into our hearts: for it is meete, that euen in our very hearts and minds, ſhould ſhine before God, moſt perfect pureneſſe & cleanneſſe. For innocency and righteouſnes as that which is moſt perfect, can pleaſe him, whereof he hath alſo ſet before vs this Law as a moſt perfect Rule.**

Pſal. 19. c. 16. Gal. 5. d. 14. Ier. 4. b. 13. Eze, 18. c. 31. Mat. 5. a. 18.

Rom. 12. a. 2. Pſal. 5. a. 4. 5. 2. Cor. 6. c. 14.

M. Now thou haſt briefly told me the meaning of the ten Commandements, tell me. Cannot all theſe things that thou haſt ſeuerally and ſpiritually declared, be in few words gathered as it were into one ſumme?

Sch. **Yes verily, ſeeing that Chriſt our heauenly father, & Redeemer hath compriſed the whole pith and ſubſtance of ỹ Law, in a ſumme & ſhort abridgement in this manner, ſaying: Thou ſhalt loue the Lord thy GOD with all thy heart,**

Mar. 22. 13. Mar. 12. c. 30. Luk. 10. a. 17.

with all thy soule, with all thy minde, and with all thy strength. And this is the greatest Commandement in the Law. And the second is like to this: Thou shalt loue thy Neighbour as thy selfe; for in these two Cõmandements, are contayned the whole Law and the Prophets.

M. What manner of loue of God, doest thou take here to be required?

Sch. **Such as is meet for God: that is, that we acknowledge him both for our most mighty Lord, and our most louing Father, & most merciful sauior: wherefore to his loue is to be adioyned, both reuerence to his Maiesty, & obedience to his Will, and affiance in his goodnes.**

Deut 5.10.c. 12 17.20. Psal.25.2.1.& 31 a.1.& 96.b 7,8.9.and 118. b. 8.

M. What is meant by, All thy hart, all thy soule, and all thy strength?

Sch. **Such fernency, and such vnfained-nesse of loue, that there be no rome for any thoughts, for any desires, for any meanings or doings, that disagree from the loue of God: for euery godly man loueth God, not only more derely then al his, but also more derely then himselfe.**

Deut.6.c.17. 18.& 30.b 6. Iosu.23.c.11. Iohn 14.b.15. c.21.23,24.& 15.b.10. Mat.10.d. 27.8. Luk.14.f.26.1.

M. Now, what saiest thou of the loue of our Neighbour?

Sch.

Sch. Christs will was, that there should be most strict bonds of loue amongst his Christians. And as wee be by nature most inclined to the loue of our selues, so can there not bee deuised a plainer, nor shorter, nor more pithy, nor more indifferent a rule of brotherly loue, then that which the Lord hath gathered out of our owne nature, and set before vs: that is, that euery man should beare to his Neighbour the same good will that he beareth to himselfe. Whereofit followeth, that we should not do any thing to our neighbour, nor say, nor thinke any thing of him, which wee would not haue others to doe to our selues, or to say, or to thinke of our selues. Iohn 13.d.34. 41.a. 1 Cor.13.b.4. 5.&c. Epheſ.5.a.2.d. 29. Phil.1.a.2.3. 1 Theſ.4. b.9, 10. Mat.7.b.12. & 22.d.39. Luke 6.d.13. Rom.13.b.c.8. 9,10. 1 Cor.13.b.5. 6,&c.

M. How far extendeth the name of Neighbour?

Sch. The name of Neighbour, containeth not only those that dwell neere vs, or be of our kin, & alliance, or friends, or such as be knit to vs in a ciuill bond of loue; but also those whom we know not, yea, and our enemies. Mark.5. g.43, 44. Luk.10.f.33. 36,37. 1 Theſ.4. b.9, 10.

M. Seeing then the Law doth shew a perfect maner of worshipping God aright, & of neighbourly loue, ought we not to loue wholly according to the rule thereof?

Sch.

Deut, 8, 1, and 11, d, 22, 23, & 30 c, 16, 15, 17 Mat, 19, c, 17. Ioh, 1, g, 30,

Sch. Yea certainly, and so much, that God promiseth life to thē that liue according to the rule of the Law: and on the other side, threatneth death to them that breake his lawes as aforesaid.

M. Doest thou then thinke them to be iustified, that doe in all things the law of God?

Rom, 10, 2, 5, Gen, 6, b, 5, & 8, d, 21, Pro, 20, b, 9, Rom 7, c, 14, 15. Gal, 5, d, 19.

Sch Yea surely, if any were able to performe it, they should be iustified by the law: but we are al by originall corruption of our nature, of such blindnesse, wickednes, & frowardnesse, that we can neither vnderstand, nor are able or willing to doour duty required by the law: And though there bee some one found, that performeth some one or two outward poynts of the Law, yet doth he offend in diuers other: And the heart of man is euer swarming from the inward iustice and innocency required in the Law. Wherefore none can be iustified by the law before God; for he pronounceth them al to be accursed and abhominable, that doe not fulfil all things that are contained in the Law.

Pro, 20, b, 9. Deu, 27, d, 26. Gal, 3, b, 10. Iac, 2, c, 10, 11.

M. Doth then the Law set all men in this remediless estate?

Sch.

Sch. The vnbeléeuing and the vngodly, the law doth both ſet, and leaue in ſuch caſe as I haue ſpoken, who as they are not able to fulfil the leaſt iot of the law ſo haue they no affiance at all in Gods mercy through Chriſt. But among the godly, the law hath other vſes. Deu, 27, d, 26, Ro, 3, b, 7, d, 8, &, 8, b, 7, 8, Eph, 5, b, 5, 6, Iac, 2, b, 10,

M. What vſes?

Sch. Firſt, the Law ſetting a perfect rule of righteouſneſſe before our eyes, ſtirreth vp our diligence to direct our liues thereafter. Deu, 6, b, 6, 7, Ioſu, 1, b, 7, 8, Pſal, 1, 2, 2, and 119, the whole

M. What more?

Sch. Secondly, when we perceiue that the Law requireth things farre aboue mans power, and doe find our ſelues too weake for ſo great a burthen, the Law doth raiſe vs vp to craue ſtrength at the Lords hand. Rom, 3, 6, 19. &, 7, c, 14, 1, 5, 2, Cor, 3, b, 5, Pſal, 119, 2, 5, 12, 27, 28, b, 33, 34, &c.

M. Proceed.

Sch. Further, when wee behold in the Law, as it were in a glaſſe, the ſpots & vncleanneſſe of our ſelues, it bridleth vs that we truſt not in our owne innocencie, & ſlayeth vs for being proud in the ſight of God. Rom, 3, b 10, 11, 12, c, 19, 20 &, 7, b, 7.

M. Say on.

Sch.

Pro.20.b.9.2. John 3.a 4. Deu.27.d.16. Gal.3.b.10. Ro.1.c.18.& 2. b.8.& 4 c.15. and 6. d.23. 2 Cor.3.b.7.9.

Sch. When we find in our consciences, that we be guilty of sinne, which is the breach of Gods law, & know also that by sinne wee doe deserue the curse and most heauy wrath of God, and that the reward of sinne, is not only al worldly misery, bodily diseases, and death, but also eternall damnation, & death euerlasting: the law shewing vs to be in this most damnable estate, striketh our

Eph.6.b.5,6. Rom.3.c.20, 21,22. and 5.c. 15,16,&c. Gal.2.c.16.

hearts with feare, and with holsome sorrow, and driueth vs to repentance, & to seeke pardon of our sins, righteousnesse, and life euerlasting (which we cannot haue by the Law) by & through Christ our Sauiour only.

Rom.10.2.4. Gal.2.b.10,11. and d.24.

M. Then so farre as I perceiue, thou sayest that that Law is as it were a certaine Schoolemaster to Christ, to leade vs the right way to him by knowing of our selues, and by repentance and faith.

Ro.3.d.33.& 7.c.12,13,16. Gal.3.c.10.

Sch. Yea forsoth, and withall, it right well appeareth, that the Law is not giuen in vaine, though men be far vnable to doe their duty required in the Law.

M Thou saiest true. Now my deare child sith thou hast so much as it may be in a short abridgement, largely answered this matter of the law, & obedience, good order requireth, that we speak next of the

the Goſpell, which containeth the promiſes of mercy through Chriſt, to them that haue broken Gods law, & be ſorry therfore; to the which goſpell, faith hath eſpecially reſpect. For this was the ſecond point in our diuiſion, and this alſo the very orderly courſe of thoſe matters that we haue treated of, hath as it were, by the hand brought vs vnto. Tell me therefore what is the ſumme of the Goſpell, and of our faith.

Sch. **Euen the ſame wherein the chiefe Articles of the Chriſtian faith haue bene in old time briefly knit vp & contained, and which is commonly called the Creed, that is, our Beliefe.**

M. Rehearſe thy Beliefe.

Sc. I beleeue in God the Father Almighty, maker of heauen and earth. And in Ieſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the virgin Mary; Suffered vnder Ponce Pilate, was crucified dead & buried. He deſcended into hell. The third day he aroſe againe from the dead. He aſcended into heauen, and ſitteth at the right hand of God the Father Almighty. From thence hee ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt. The holy catholike Church. The communion of Saints,

Saints. The forgiuenesse of sins. The resurrection of the body. And the life euerlasting, Amen.

M. Into how many parts dost thou diuide this whole confession of faith?

Sch. Into foure principall parts. In the first wherof is intreated of God the father, and the creation of all things. In the second, of his sonne Iesus Christ: which part containeth the whole sum of the Redemtion of man. In the third, of the holy Ghost. In the fourth, of the Church, and of the benefits of God towards the Church.

M. Go forward then to declare me these foure parts in order: & first in the very begining of the Creed, what meanest thou by word this beliefe?

Mat.10.c.32. and 28.d.19. Ioh.1.b.12,13. Rom.1.b.17. and 10 b.9. Gal.3.d.26. Hebr.1.d.24.

Sch. I meane therby that I haue a true & liuely faith, that is to say, a christian mans faith in God the Father, God the Son, & God the holy Ghost: and that I doe confesse this for me of confession, testifie, and approue the same faith.

M. Tell me as plainely as thou canst, what that same liuely, true, and Christian faith is?

Io.1.b.10.13. Rom.8.b,14.38.39.

Sch. Faith is an assured knowledge of the fatherly good will of God towards vs through Christ, & an assiance in the same

same goodnesse, as it is witnessed in the Gospell: which faith hath coupled with it an indeauour of godly life, that is, to obey the will of God the Father. Col.1.2.3. Heb.10.d.22. 23.and 11.a.1. Psal.1.a.3.

M. Then thou hast learnd, that no vngodly persons which either despaire of Gods mercy, or feare of his iustice, but lead a wicked life carelesslie, can haue the true Christian Faith, though they doe rehearse the wordes thereof with their tongue. Mat.7.c.17. 18.&13.c.23. Gal.3.a.6. 1.Pet.1.c.13. 14.15.

Sch. So I haue learned indeede.

M. Seing ther is but one God, tell me, why in the confession of the Christian faith, thou rehearsest three, the Father, the Son, and the holy Ghost?

Sch. Those be not the names of sundry Gods, but of three distinct persons in ỹ Godhead. For God the Father, God the Son, and God the holy Ghost, being three persons, are one only God, as we are taught by the holy Scriptures, which we ought readily to beleeue, rather then curiously to search the infinite depth of so secret and hidden a mystery. Mat.3.c.16.17. &.28.d.19. 1.Iohn.1.3.b. 30.&.14.b.7. 8.9.10.11. 1.Cor.8.a.5.6.

M. Thou saist true. Go forward therefore, why callest thou God, Father? Psal.2.b.7. Mat.3.c.17.

Sch. First and principally, for that he is the natural Father of his only son Iesus Christ. Secondly, for that he is our Father, both for that he created vs and gaue life vnto vs all, & also for that he hath Iohn.1.b.14. Rom.15.b.6. 2.Cor.1.a.3. Gen.1.d.27. Mal.1.a.6.and 2.b.10.

Ioh.1.b.12. & 3.a 3.5. Rom.1.c.15, 16,17. Gal 4.2.5,6. Eph.1.a.5,6. Tit.3.b 7. 1 Pet.1.a.3,4. d.15.

hath heauenly begotten vs againe thorough the holy Ghost, & by faith in his true and naturall Son Iesus Christ, he hath elected & adopted vs his Children, and through the same Christ hath giuen vs his Kingdome and the inheritance of euerlasting life.

M. Why dost thou name God Almighty?

Esa.40.c.21, 22,&c. Mat.5.g.45. & 10.c.19. Eph.1.b.1. Heb.1.a.2,3.

Sch. For that he made all things, and hath all things vnder his power, to order them after his will.

M Be wicked spirits and euill men also subiect to Gods power?

Iohn1.b.10. 11,12. Mat.8 d.31, 32. Luke 22. d.31, 32. Iohn 10.f.28, 29 & 19.b.20. 11. Acts 2.d.23, 24.& 4.f.27, 28.& 12.c.11. Luke 12.b 7. & 21.d.11.

Sch. Else could we neuer be out of feare, if they might haue any power ouer vs without the will of God. But we are vpholden by this comfort, that neither the Diuel nor wicked men can once hurt but at Gods will or sufferance, and that we are so vnder the protection of our Almighty Father, as that not so much as one haire of our head can fall to the ground but by his will, who beareth vs so good will.

M. Why is it added that God is the Creator of heauen and earth?

Psal.19 2.1. & 50.b.6.

Sch. Because the greatnesse, wisedome, & goodnesse of God, which are of themselues

selues incomprehensible, are to be sæne in his workes, as it were in a glasse. For when wee sée that same vnmeasurable greatnesse of the world, and all the parts thereof to be so framed, as they could not possibly in beauty be fayrer, nor for profit better: we forth-with thereby vnderstand the infinite power, wisedome, and goodnesse of the workman and builder thereof. Rom.1.19.20.

M. How doest thou say that GOD created all things?

Sch. That God the most good and mighty Father, at the beginning and of nothing, by the power of his word, that is of Iesus Christ, his sonne, framed and made this whole visible world, and all things whatsoeuer the ybe that are contained therein, and also the vncorporeall Spirits, whome we call Angels. Gen,1.a.1, &c. Psal. 33.b.6,7. and 89.b.7. Acts.14.c.15. 1.Cor.8.a.6. Heb.1.a.2. Colos.1,|c.16.

M. But doest thou thinke it godly to affirme that God created all spirits, euen those wicked spirits whome we call diuels?

Sch. God did not create them such, but they by their owne enilnesse fell from their first creation, without hope of recouery: and so are they become euill, not by creation and nature, but by corrup- Gen,1.d.1. Iob.3 f 44. Iud.b.6.

tion of nature.

M. Did God thinke it enough to haue once created all things, and then to cast away all further care of all things from thencefoorth?

Pſal.75,a,7, &,104.b,8,9, &c &,145,c, 14,15, & 147. a.5.6,&c. Col,1 b,16,17 Heb,1,a,2,3. Gen,1,d,26, 29, Pſal,8,b,6,7, & 10,4,c,14, 15,&c. Pro,1,d,7, Rom,11,c,36, Col,d,25, Gen,1,d,25, & 2.b,c,8, 10,d,21,13.

Sch. No, but as God hath created all, ſo he vpholdeth & gouerneth all, elſe would all ſome runne to vtter ruine.

M. To what end doſt thou thinke that Almighty God hath created and doth gouerne all things?

Sch. The world it ſelfe was made for man, and all things that are therein, were prouided for the vſe and profit of man. And as God hath made all other things for man, ſo made he man himſelfe for his glory.

M. What haſt thou then to ſay of the firſt beginning and creation of man?

Sch. That which Moſes wrote, that is, that God faſhioned the firſt man of clay and breathed into him ſoule and life, and afterwards out of the ſide of man, being caſt in a ſléepe, hée toke out woman, and brought her into the world, to ioyne her to man for an helper and companion of his life.

M. Where at this day there is to be ſeene in both men and women ſo great corruption, wickedneſſe, and peruerſenes, did God create them ſuch from the beginning?

Sch.

Sch. Nothing lesse. For God being most perfectly good, can make nothing but good, God therfore at the first made man according to his owne Image and likenesse. Gen, 2.d,26. 27.31. Colo.3.b.10.

M. what was that image, according to the which thou sayst that man was fashioned?

Sch. It is most absolute righteousnesse, & most perfect holinesse, which most properly belongeth to the very nature of God, the which image was in man, vntill man by loue of him mar'd the same. Deu. 32.3.a.4. Rom. 6.c.14. Colo. 3. b.10. 1.Ioh.1.b.5. & 2.d. 29.& 3. a.3. Sap. 1.c.13.14. &c.

M. Tell me how came this to passe?

Sch. The woman deceiued by the diuel perswaded the man to take of the fruit which God had forbidden them, wherby the image, according to the which they were created, was defaced & both they and their posteritye became disobedient to God, froward and vnable to all goodnesse, & subiect, not onely to al worldly miseries, bodily diseases, and temporall death, but also vnto eternall death and euerlasting damnation. Gen.3.a,1.2. &c. Sap. 1.c.13.14 1.Cor. 2.d,14. Rom, 8.b,7.8. 2.Cor,3.b,5. Rom.9.d,23. Eph.5.b,5.6.

M. But may it not seeme that God did too rigorously punish the tasting of an Apple?

Sch. Let no man extenuate the most heinous offence of man, as a small trespasse

Gen.6.a.3.4.
5.6.b.11.d.12.

passe and weygh the déed by the Apple, and by the onely excesse of glottonie. For he with his wife catched & snared with the guileful alurements of Sathan by infidelitie revolued from the truth of God to a lie: he gaue credite to the false

Gen.1.d.29.
Psal.8.b.4,5.
6.&c.& 104.c.
14.15.

suggestions of the serpents, wherein he accuseth God of vntruth, of envie, & of malicious withdrawing of some goodnes. Hauing received so many benefits he became most vnthankefull towards God the giuer of them, hee the child of the earth, not contented that hee was made according to the Image of God,

Gen.1,d.26.
27.
Col.3.b.10.
Osc.6.b.7.

with intollerable ambition and pride, sought to make himselfe equall with the maiestie of God. Finally hee withdrew himselfe from allegiance to his creator, yea, & malipertly shoke off his yoake. Vaine therefore is it to extenuate the sinne of Adam.

M. But why should all the posterity for the Parents faults loose all that felicity, and fall to all miseries?

Sch. God indued Adam with those ornaments, to haue them, or lose them, to him & his, that is, to al mankind. And it could not otherwise be, but that as of an evill

euill tree euill fruits doe spring: so that Adam, being corrupted with sin, all the issue that came of him, must also be corrupted with that originall sinne. Howbeit wee need not so much to complaine vpon our father Adam, seeing our selues by our many and great sinnes, are most deseruedly fallen into al miseries, death and damnation: for deliuerie from the which, there remaineth no helpe or remedie in our selues, or any other creature. Mat, 7. c. 18. & 12. c. 33. Rom. 5. b. 12. c. 14. 17. &c. Ose. 6. b, 7. Rom. 6. d. 23. 2. Cor. 11. d. 3. Eph. 5. b 5. 6.

M. What hope and comfort then is left, and in whome remaineth it?

Sch. God promised that the seed of the woman, which is Iesus Christ the son of the Virgin Mary, should bruise the head of the Serpent, that is, of the diuel who deceiued them, & so should deliuer them and their posterity that beleeued the same. And this is it, which now followeth in the second part of the Creed: I beleeue in Iesus Christ. Gen. 3. c. 14. 15 Rom. 5. c. 15. 16. &c, Gal. 3 c. 16. 19 Heb. 2. d. 14. 15, 16.

M. What signifieth this name Iesus? Mat. 1. d. 22. Act. 10 f. 38, Col. 1. c. 13. 14. Heb. 2, d. 14. 15. 1. Iohn. 3. b. 8.

Sch. Iesus in our tongue, is as much to say, as our Sauiour. For Iesus Christ the Son of God, & the Son of the Virgin, hath deliuered and saued vs which

were holden bound with wickednesse & thrall in the soule bondage of the old serpent the Diuell, and were wrapped in the snares of eternall death.

M. Who gaue him the name of Iesus?

Sch. The Angel, by the commandement of God himselfe.

M. Now tell mee what meaneth this name of Christ?

Mat.1.d.21. Luk.1.c.31. &c.2.c.11. Psal.2.a.6. Esa.61.a.1. Da.9 d.24.25. Luk.4 c.18. Act.4 c.27. Act 10 f.38. Heb.1.c.9. Luk.1.c.32 33 Ioh.28 f.16. Col.1.c.13.14 2.Tim.4.a.1. Rom.13 d.12 &c. & 16. c.20 2 Cor.10.a.45 Eph 6.b.10. 11, &c. Psa.10.d.4, 5, He.4.d.14 1.5 &c. & 5,b.6,7. & 7.a.2.3.b. 11.1. &c. & 9. d.13,14.

Sch. It is as much to say, as annoynted; whereby is meant, that he by the Holy Ghost is annoynted the soueraigne King, Priest, and Prophet.

M. Is Christs Kingdome a worldly Kingdome?

Sch. No, but a spirituall and eternall Kingdome, that is gouerned & ordered by the word and Spirit of God, which bring with them righteousnesse & life.

M. What fruit take we of this Kingdome?

Sch. It furnisheth vs with strength and spirituall armour, to vanquish the flesh, the world, sinne, & the Diuell, the outragious deadly enemies of our soules, and to liue vertuously and holily.

M. What manner of Priest is Christ?

Sch. The greatest, and an euerlasting Priest, w̄ onely is able to appeare before God, only able to make the sacrifice that God wil allow & accept, and onely able

able to appease the wrath of God.

M. To what cõmodity of ours doth he thus?

Sch. For vs he craueth: prayeth peace and pardon of God: for vs he appeaseth the wrath of God, and vs he reconcileth to his Father: For Christ alone is our Mediator, by whom we are made at one with God. Yea it maketh vs as it were fellow Priests with him in his Priesthood, giuing vs also an entry to his Father, that he may with assurednesse come into his presence, and be bold by him to offer vs and all ours, to GOD the Father in sacrifice.

Ioh, .14.d.27. Act, 10.f.37. Ephes.2.c.14. 15.&c. Colo, 1.c.20. Heb,9.d.14. 15. 1.Tim 2.b.5. Rom 8.c.15. &.12 a.1. Gal,4.a.5.6. Eph 3.b.12. Heb,4.d.15. 16.

M. What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the seruants of God, Christ himselfe the Sonne of God, and Lord of all Prophets, came downe from heauen his Fathers Ambassador and Messenger to men, fully to declare his Fathers wil, & to instruct men in the right knowledge of God, and of al truth. And so in the name of Christ are contained those three Offices which the Sonne of God receiued of his father, and fulfilled, to make vs partners with him of all

Luk.7.c.16. Act,7.c.37. Heb,1.a.2 Ioh.8.b.26.c. 40.& 15.c.15. & 17.a.6.&c. & 18.g.37.

Mat.2.c.15. & 9 d.17. Ioh.1.b.14.c. 34.&.14.b.10. 11. Heb.1.a.2 3. &.5.b 5. Rom.8.b.14. 15. Gal.4.a.5.54. Ephe.1.a.5. 1.Iohn.3 a.1. Mat. 9.a.6.& 10 a.1.& 21. c 18.&.28.d.18 Luc.1.d 32.33 Eph.1.d.10.21 &c.

the fruit thereof. For the Son of God is not onely called, and is indeed Iesus Christ; that is, the Saviour, King, Priest, and Prophet, but also he is so for vs, and to our benefit & salvation.

M. How doest thou call Christ the onely Sonne of God seeing also the godly are also so named the Children of God?

Sch. For that Christ is the onely naturall Son of God, of one substance with the Father, and we being by nature the children of old Adam, are made the children of God by adoption, grace, and favour, through Christ our Saviour.

M. What meaneth it that thou doest call Christ our Lord?

Sch. For that the Father hath given him dominion over Men, Angels, and all things, and that he gouerneth the kingdome of God, both in heauen and in earth, with his owne wil and power.

Deu. 10.b.11.c 10. Mala.1.b.6. Luk. 9.c.23. 6.4. & 14.f.2. b.17. Heb. 2.a.5.6. & c.9.10.

M. What more?

Sch. Hereby are all the godly put in mind, that they are not at their owne liberty, but that both in their bodies & soules, & in their life and death, they are wholy subiect to their Lord, to whome they ought to be obedient & serviceable

in

in all things, as most faithfull seruants

M. What followeth next?

Sch. Next is declared how he toke vpon him mans nature, & hath perfourmed all things needfull for our saluation.

M. What, is it then necessarie that the Sonne of God should be man?

Sch. Yea, for necessary it was that what man had offended against God, man should abide and satisfie it: which most heauie burthen, none but Iesus Christ, both God and Man, was able to beare. Neither could there be any other mediator to make peace betwéen God & man but Iesus Christ both God and man. Mat.8.c.17. & 17. d.22.& 20.d.18.19. Iohn.1.b.14. & 11.f.50.51. Ro.5.c.15.&c. 1.Cor.15,c.21. 22. Phil.2.a.6.7. &c. Heb.b.9.

M. What followeth?

Sch. That He was conceiued of the holy Ghost, borne of the Virgin Mary. 1.Tim.2.b.5. Heb.9.b.14. 15.& 9.d.24.

M. And why was he not begotten after the vsuall and naturall manner?

Sch. Because he who came to cleanse vs from our sinnes, must needs be cleane from sinne himselfe. And therefore was that most pure Lambe of God Iesus Christ, by the marueilous working of the holy Ghost, conceiued and borne of the Virgin Marie without sinne. 1.Ret.2.d.21. 24. Iohn.2.c.19.d. 36. 1.Cor.7.b.7.8 Heb.2.14.d.15 &.9.d.14. Mat.1 c.23. Luk.11.c.31. 35.

M. Why is the Virgin Mary by name expressed?

Sch.

Gen,22.d,18. Esa,11.a.1. Mat,1.a 1. &c,& 22.d.42 Rom,1.1.2.

Sch. That Christ may be knowne to be that true séed of Abraham and Dauid, of whome it was from God foretold, and foreshewed by the prophesies of the Prophets: of the which, Abraham, Dauid, and the Virgin Mary lineally descended.

Esa,53. Act,13.8.23. 27.&c.

M. Proceed in rehearsing thy beliefe.

Sch. He suffered vnder Pontius Pilate, was crucified, dead, and buried.

M. Why doth the Creed omit the story of his life and passe straight from his birth to his death?

Sch. Because in the Créd are rehearsed onely the chiefe poynts of our Redemption, and such things as so properly belong to it, that they containe, as it were the substance thereof.

M. Rehearse the order of his death somewhat more plainely.

Mat,26.b.14. 15.&c.& 27. the whole. Mar,14.c.45. &c.and 15. the whole. Luk,22.c.47. &c.and 23.the whole. Ioh, 18.& 19 the whole.

Sch. He was most wickedly betrayed by Iudas his owne disciple, who was with money corrupted & hired thereunto, he was forsaken of all his disciples, denyed and forswoorne by Peter, falsely and maliciously accused by the Iewes, condemned by Pilate the Romaine President: he was buffeted, scourged, crowned with Thornes, & clothed in purple, and otherwise abused, & scourged, both most

most cruelly and spightfully: and finally with his crosse laid vpon his necke, hée was haled out of the City into ỳ place named Caluerie, where betwæne two Theeues they villanously nailed him vpon the Crosse, vpon the which being extreamely tormented, hée suffered most painefull & shamefull death, sustayning withall torments of minde more cruell then any bodily death.

M. Did Christ suffer all this willingly, or vnwillingly?

Sch. Notwithstanding that this most vile & cruell death was most terrible to his humãe nature, yet did he submit his will vnto his fathers will, who had appoynted him vnto the same, & so he suffered the sayd vile reproches, torments & most cruell death, both willingly obeying his Father: and most patiently praying for those who crucified him. Mat. 26. 37. 38 39. 41. 42. 3. 1 c. 53. & 20. d. 28. Mar. 10. f. 45. Ioh. 10. c. 11. 15. d. 17. 18. Phil. 2 b. 8. Luk. 23. c. 34.

M. Why would God haue his most innocent Son to suffer such a shamefull & painefull death?

Sch. Christ became our surety & pledge vnto his father, to answer, pay, & suffer whatsoeuer we did owe, and had deserued. And therefore he (though himselfe most innocent) suffered for vs most wicked Esa. 53. the whole. Rom. 1. a. 3. 2. Cor. 5. d. 21. Gal. 2. a. 4. Eph. 1. a. 3. & b 7. &c. Col. 1. c. 13. c. 14. & 2. c. 13. 14.

1,Pet.3.d.18. & 4.a.1. Ioh.3 c.16. 2.Cor. 15.d.21

ked sinners. And his father laid our burthen vpō him, according to that rigor of the law and iustice, that for his sake he might deale most mercifully with vs.

M. Rehearse me then the summe of those benefits which we enioy by Christs death.

Rom.5.b.8.10 11. 2.Cor.5.d.18. 19,20,21. Eph,2.c.12.13. 14.17.&c. Heb.7.d.26. 27.& 9.d.12. 14.&10.c.12. 14.17. Rom.8.a.12. c.33.34. Col. 1.c.3.14. &d.20.21.

Sch. Christ as I before touched, yelded himselfe in our stead & place, to satisfie for our sinnes before God his father, to appease the wrath of God towards vs for our disobedience, by the swēt sacrifice of his obedience, and to make vs at one with God: and so Christ, ỹ most innocent Lamb of God was bound, to set vs sinners at liberty, who were thrall vnto Sathan, death & damnatiō. Christ most guiltlesse was accused & condemned by the sentence of a worldly Iudge, that he might acquit vs most guilty and most worthy to be condemned, before the heauenly iudgement seate. Christ by his precious blod shed for vs, ha h cleansed and washed away the spots & filth of our sinnes. And finally, Christ by his vndeserued reproaches, most painefull & shamefull death, hath deliuered vs from eternall payne, shame, and death euerlasting, which wee had most iustly deserued

Psal 51.b.7. Heb 9.d.14. 1.Ioh.1.b.7. Apoc.1.b.5. 1. Pet. 2,d.21. 22.&c.

serued by our sinnes, which sinnes are buried with Christ, & cleane remoued from the sight of God. And so al Christs sufferings is a medecine and remedie to all our miseries, whereunto we are fallen either originally by Adam, or afterwards by our own wickednesse, so that we faithfully beléeue in him & imbrace him.

Rom. 4. b 7. 8. Col. 2. c. 13. 14 Heb. 10 c. 17. Rom 8. a. 1. 2.

M. Notwithstanding doe we suffer death of the body, which is a parcell of the punishment due to sinne?

Sch. Death of the body which without Christ was the gate to hell, is now by Christ made to all that beléeue in him the gate and passage into heauen: euen as hée himselfe did by death enter into his kingdome, so that death which before was a punishmẽt, is now by Christ berome a vantage.

Luc. 23. f. 43. Iohn. c. 25. 26. 1. Cor. 15. c. 18 21. g. 54. 55. &c. 1. Thes. 4. c. 13 14. Phi. 1. c. 21. 23. Apoc. 14. c. 13.

M. Commeth there any other profit vnto vs by the death of Christ?

Sch. Christs suffering and death is not onely a medicine of our miseries, as I before noted, but also an example for vs to follow.

Eph. 5. a. 2. 1. Pet. 2 d. 21. &c. & 4. a. 1. 2. &c.

M. Declare that more plainely.

Sch. We ought after this example to be obedient

Ioh. 13.b.&c. Eph.5.a,2. 1 Pet, 2. d, 21. &c.& 4. 2. 1,2. &c.

obedient vnto the will of God our heauenly father, & patiently to take all iniuries at mans hands, & to crucifie the wicked lusts of the flesh, & to be as dead and buried vnto sinne: so that wee sin no more hereafter, after the example of Christ our Sauiour, who was crucified

Ro. 6.a,2,4,7. b,11.&c. Gal. 2.d.20,& 5,d,24. Col. 2.c,13. &c.

dead and buried for sinne: and inordenate naughty lusts (which otherwise are vnbridled) are in those, who by faith doe cleane vnto Christ, by the vertue of his death, as it were crucified, and the burning heate of them so quenched by his blond, that they may easily be brought to obey the spirit. So that we are holpen by the vertue of his death, to performe that which we are moued vnto by the example of his life and death.

Ro,14.b.7,8. 1.Cor,6.d,20. 2 Cor,5.p,15. 1 Thes, 5.b.10 Ro.5.b,8.10. Mat.10.d,37. & 16.d,25. Luk.9.c,23,24 &c.& 14.1,2.6

M. Are wee not hereby put in mind of our duty also towards Christ?

Sch. Wee are indeed taught that we are not our owne, to doe what we list: but that we are wholy Christs, who hath so dearely bought vs, most bounde to obey him, & to doe his will, most bounden to loue him who so dearely loued vs first, being yet his enemies, most ready a-

gaine

gaine to yeld all that is ours, yea, and our selues wholly vnto Christ, who hath giuen himselfe wholly vnto vs: most ready for his sake to forsake, not onely all worldly things and pleasures of this life, but also to lose our liues rather then we forsake Christ, and our loue and dutie towards him: for happie is the death, that being due to nature, is chiefly yelded to Christ: for Christ I say, which offered and yelded himselfe to willing death for vs, and who being the author of life, both will and is able to deliuer vs, being dead, from death, and to restore vs to life euerlasting. Mat, 19, d, 25, Mar, 8, d, 35, &c.

M. why dost thou also adde that he was buried?

Sch. His dead body was laid in graue that his death should be more euident, & that all men might certainely know it. For if he by and by had reuiued, many would haue brought his death in debate and question and made it doubtfull. Mat, 12, d, 40, & 27, g, 59, 60, &c. 1. Cor, 15, 3, 4.

M. What meaneth his descending into hell?

Sch. That as Christ in his body descended into the bowels of the earth, so his soule seuered from the body, he descended into hell, and that therewith also the 1. Pet, 1, 19, Iohn, 8, d, 24.

vertue

1.Cor.15.g. 54 55.&c. Heb.2d.14. 15.

uertue of his death so pearsed through to the dead, and to very hell it selfe, that both the soules of the vnbeléeuing felt their most painefull and iust damnation for infidelity, and Sathan himselfe, the Prince of hell, felt that all the power of his tyrranny and darkenesse was weakned, vanquished, and fallen to ruine, & on the other side, the dead who while they liued, beléeued in Christ, vnderstood that the worke of their redemption was now finished, and perceiued the effect and strength thereof with most sweét and assured comfort.

Iob.5.c.25. 28 and.11,c. 25.26. Rom.14 b.8,9 Col. 1.c.13.14 19.20.

M. Now let vs goe forward to the rest?

Sch. The third day after he rose againe, and by the space of forty dayes oftentimes shewed himselfe aliue, and was conuersant among the disciples, eating and drinking with them.

M. Was it not enough that by his death we obtayne deliuerance from sinne, and pardon?

Sch. That was not enough, if we consider either him or our selues. For if he had not risen againe, hee could not be thought to be the son of God, nor could haue bén our Sauior from death. But now

now rising from death to eternall life, he declareth the power of his Godhead: & hath shewed himselfe the conqueror of sin & death, yea of the diuell himselfe. Rom.21.2.6. and 2.24.b, 9. 10.& 8.2, 1,2, &c. 1.Cor.15.d, 26.g,54. &c.

M. What profit bringeth it to vs, that Christ rose againe?

Sch. Manifold and diuers. For from thence commeth vnto vs an endeuour, vertue, and strength, to liue well & holily: thereby Christ endueth vs with righteousnesse which before we lacked. And Christ by his resurrection from death to life, is become to vs the author of life. For from thence haue we hope, that our mortall bodies also shall one day be restored from death, and rise againe, for that he hath made vs partakers of his resurrection and life. For it cannot be, that Christ our head rising againe, should suffer vs the members of his body to be consumed, and vtterly destroyed by death. Eph.1.d,20. &c. Phi,2.b, 9.&c. Gal.2.d,19,20 Rom,4.d,25. & 5.c,15.&c. & 6.4,5,b,11. 12.&c. 1.Cor,15.c, 20.&c. 1.Thes,4.d,14. &c. Colos,1.d,8. 2.Tim, 2.b,11

M. Proceed.

Sch. As the Scriptures doth teach, that Christ is risen for our righteousnesse, so doe they also teach, that wee after his exaple should rise from the deadly Rom,6.2.4.& b,9.10.11.&c. Eph.5.d,23. Col.3.a.&c.

wo2kes of ſinne, & liue from hencefo2th vnto righteouſneſſe and holineſſe: to the perfo2mance whereof, Chriſt inſueth vs with ſtrength, by the vertue & po2wer of his glo2ious reſurrection.

M. What followeth in the Creed?

Mar.16.d,19. Luk.24 g. 51. Act.1.b,9.10. &c. *Sch.* He aſcended into heauen, and ſitteth on the right hand of God the father, &c.

Iohn.12.b.8. and 16.b.10 c.16.d.28.and 20.d,17. M. Tell me how this is to be vnderſtood?

Sch. Plainely that Chriſt in his body aſcended into heauen where he had not a fo2me in his body.

M. Is he then heere in the earth no more with vs?

Iohn.12.b.8. *Sch.* He did himſelfe fo2ſhew vnto his Apoſtles, that they ſhould not haue him alwaies with them, which is to be vnderſtood of his bodily preſence. Fo2 in the nature of his God-head, which filleth all things, both he ever was in heauen, and alſo with the ſame: & with his Spirit hee is alway preſent in earth with his Church, and ſhall be preſent till the end of the wo2ld.

Iohn.17.a 5, Mat.18.c.20. and 28.d.20. Iohn.14.d.18. and 16.b.7. Rom.8.b.9. &c.

M. Then are we not left without his helpe and protection, though we haue not his bodily preſence?

Sch. No fo2ſooth. Fo2 Chriſt ſitting on

the right hand of God, doth with his power, wisedome, and prouidence, rule and dispose the world, moue, gouerne, and order all things: and as he promised, hee sendeth downe his holy spirit from heauen into our hearts, as a most sure pledg of his good wil, by which spirit he bringeth vs from darkenesse and mist into open light, he giueth sight to the blindnesse of our minds, he chaseth sorrow out of our hearts, and doth comfort and strengthen vs, & the same will he doe vnto the worlds end.

Mat. 28 d.18. Ioh. 16. b.7. & 17, a.2, &c. Eph. 1 d.20. & 4, b, 8, &c. Phil, 2, b, 9. 10. Col, 1, c, 18, Apoc, 11, d, 15. Rom, 5, a, 5, & 8, a, 4, 5, b, 9. &c.

M. Now as touching Christ, what dost thou chiefly consider in his ascending & sitting at the right hand of his Father?

Sch. It was méet ỹ Christ which from the highest degrées of honour and dignitie, had descended to the baseſt estate of a seruant, and to the reproch of condemnation and shamefull death, should on the other side obtaine most noble glory, & excellent estate euen the same which he had before, that his glory and Maiestie might in proportion answere to his basenesse and shame.

Eph, 1, d, 22. &c. Phil, 2, b, 8, 9. &c. Iob, 17, 2, 5.

M. What profit take we of his ascending into heauen, and sitting on the right hand of his Father?

Ioh.14.a.2.3. &c.

Sch. For Christ as he had descended to the earth, as into banishment for our sakes: so when he went vp into heauen, his fathers inheritance, he entred in our name, making vs a way and an entrie thither, and opening vs the gate of heauen, which was before shut against vs for sinne. Moreouer, he being present in the sight of God, as cõmending vs vnto him, & making intercession for vs, is the paterne of our cause who being our aduocate, our matter cannot quaile.

1 Ioh.1.6.c.26. Rom,8.f.34. Heb,7.d.25. &c.9.g.24. 1.Iohn.2.a.1.

M. But how can we follow his example in his ascending vp to heauen?

1.Cor.15.f.47 48.&c. Colos.3.a.1.2. &c.

Sch. We ought from henceforth to looke vp to heauen, & to raise vp our minds and hearts thither, where Christ is at the right hand of the father, bending all our thoughts and studies vpon diuine, eternall, and heauenly things, and not vpon earthly, worldly, and transitorie things.

M. What more?

Esa.1.b.11.c. 16.17.&c. Mat, 2.8.&c. Ioh.4 c.20. &c.d.24.

Sch. We are furthermore taught, purely and sincerely to worshippe Christ the Lord, now raigning in heauen not with any earthly worshipps, traditions, or vaine

vaine inuentions of men, but with heauenly and very spirituall worship, such as may best become both vs that giue it, and him who receiueth it.

M. Now I would here thee tell me shortly what thou hast learned of the last iudgemet and of the end of the world.

Sch. Christ shall come in the clouds of heauen, with most high glory, and with most honorable and reuerend maiestie, waited on, & beset with the company & multitude of holy Angels. And at the horrible sound & dreadfull blast of trumpet, al the dead that haue liued from the creation of the world to ỳ day, shall rise againe with their soules & bodies whol and perfect, and shall appeare before his throne to be iudged, euery one for himselfe, to giue account of their life which shall be examined by the righteous and seuere Iudge according to truth.

Mat. 24.c.29. 30. 31. & 25.c. 31. 32. &c. 1.Cor.15.g. 51. &c. 2.Pet.3.10.&c. Rom. 14.b.10. 12. 1.Cor. 4.2.4.5. 2.Cor. 5.b.10.

M. Seing death is certainely appoynted for all men, how dost thou in the Creed say, that some shall then be quicke or aliue?

Sch. S. Paule teacheth, that they which then shall remaine aliue, shal suddainly be changed and made anew, so that the corruption of their bodies being taken

1.Cor.15.g. 53. 1.Thes.4.d.17.

away, & mortality remoued, they shall put on immortality. And this change shalbe to them instead of death, because the ending of corrupted nature, shall be the beginning of a nature uncorrupted.

1. Cor. 15. g. 53. &c.

M. Ought the godly in thinking vpon this iudgement, to be stricken and abashed with feare, and to dread it, and shrinke from it?

Sch. No, but rather to conceiue great hope and comfort thereby. For hee shall giue the sentence, which was once by the Iudges sentence condemned for vs: to the end that we cõming vnder the grieuous iudgement of God, should not be condemned, but acquitted in iudgemẽt.

Rom. 8. a i. c. i. d. 23. g 38. 39. 2. Cor. 1. b. 7. Phil. 3. d. 20. Tit. 2. d 13. 2. Pet. 3. c. 12.

The third part

M. Sith then thou hast now spoken of God the Father the Creator, and of his Son Iesus Christ the Sauiour, and so hast ended two parts of the christian Confession: now I would heare thee speake of the third part, what thou beleeuest of the holy Ghost?

Sch. I confesse that the holy Ghost is the third person of the most holy Trinitie, proceeding from the Father and the Son before all beginning, equall with them both, & of the very same substance and together with them both to be honoured and called vpon.

Mat. 28. d 19. 1. Iohn. 5. b. 7. Ioh. 14. d. 6. & 15. d. 26. & 16. b. 7. & 20. f. 22. Act. 5. 3. 4.

M.

M. Why is he called holy?

Sch. Not onely for his owne holinesse, but also for that by him the elect of God and the members of Christ are made holy: for which cause, the holy Scriptures haue called him the spirit of sanctification. Rom.1.a,4. & 15.d,16. 2. Thes.2.c.3 Tit. .b,5. 1.Pet,1.a,2.

M. In what things doest thou thinke that this Sanctification consisteth?

Sch. First, we are by his diuine inspiration newly begotten; and therefore Christ said, that wee must be borne againe of water and the spirit. Also, by his heauenly breathing on vs, God the father doth chuse and adopt vs to be his children, and therefore he is worthily called the spirit of adoption, who is in our hearts, as the seale of our election, perswading and assuring vs, that Gods benefites through Christ are all ours. Iohn. 3.a,5,6. Tit,3.b,5. Rom.8.c,15.d, 23. Gal.4.a,5,6. Rom,8.c,14. 15.&c. 2.Cor.1 d.22. & 5.a. 5. Eph.1.c.13. 14.

M. Go forward?

Sch. The holy Ghost expounded and openeth the diuine mysteries vnto our minds, and by his light the eyes of our soules are made cleere to vnderstand them. By his iudgment, sins are either pardoned, or reserued. By his strength, sinfull flesh is subdued and tamed, and corrupt Iohn. 14.b,27. d,26 & 6. b,13 & 20. f.22 23. 1.Cor. .c. 0. 1 .d, 3.15. Ephe 1 d. 7. Rom.8.a.5.b.9 &c.

Rom. 2. 2,4.2, 17.&c. 1. Cor, 12.2. 4.7.

corrupt desires are bridled, and restrained. At his will manifold gifts are distributed among the godly.

M. Hast thou any more to say hereof?

Sch. In the manifold & diuers discommodities, molestations, & miseries of this life, the holy Ghost, with his secret consolations, and with good hope, doth allwage, ease, & comfort the griefes & mourning of the godly, which commonly are in this world most afflicted, and whose sorrowes doe passe all humaine consolation, whereof he had the true & proper name of Paraclet, or the Comforter. And finally, by his power, our mortall bodies shall rise and be aliue againe. Briefely, whatsoeuer benefits are giuen vs in Christ, all these we vnderstand, feele and receiue the workes of the holy Ghost. Not vnworthily therefore we put confidence and trust in the author of so great gifts, and doe worship and call vpon him.

Ioh. 14. b,16. 2.26.& 15.d, 26.b,16.2,7. Rom.8.b,11. 1.Coh. 12.a. 4.7.&c. b. 1. 13.&c.

The fourth part.

M. Now remaineth the fourth part of the holy Catholike Church, of the which I would heare what thou hast to say?

Sch. I may briefely say, that the Church is the body of Christ.

M.

M. Yea, but I would haue it some what more playnely and at large?

Sch. The Church is the body of the Christian Common-wealth, that is, the vniuersall number and fellowship of all the faithful, whom God through Christ hath before all beginning of time, appointed to euerlasting life. 1. Cor. 12. d, 27 Eph. 1. d, 12. 23 Col. 1. c, 18. d. 24. Rom. 12. b. 5. &c. 1. Cor. 12. b, 12. 13. &c. c, 10 d 26.

M. Why is this poynt put into the Creeed?

Sch. Because if the Church were not, both Christ had dyed without cause, & all the things that haue bin hitherto spoken of, should be in vaine, and come to nothing. Eph. 1. 2. 4. 5. & 3. b. 9. 10. Mat. 25. f. 32. Mat. 16. c. 18.

M. How so?

Sch. Hitherto wee haue spoken of the causes of saluation, and haue considered the foundations thereof, namely, how God by the deseruing of Christ, loueth and dearely esteemeth vs: how also by the worke of the holy Ghost, wee receiue this grace of God, whereunto we are restored. But this is the onely effect, that there be a Church, that is, a company of the godly vpon whom these benefits of God may be bestowed. Act. 10 f. 38. 1 Cor, 12. b, 12, 13. &c. Eph. 1. a, 3, 4. 5 & c. d. 11. &c. & 3. b. 9. 10. d, 21. & 5. d, 25. 1. Tim. 3. d. 15 &c.

M. Why doest thou call this Church holy?

Sch.

Rom. 8.c,29. 30. 2. Cor,14.f.33 Eph.1.a,4,5.b, 11,12,&c.

Sch. That by this marke it may be discerned from the wicked company of the vngodly. For all those whom God hath chosen, he hath restored vnto holinesse of life and innocency.

M. Is this holinesse which thou doest attribute to the Church, already in all poynts perfect?

Rom. 8.f,26. 1.Cor. 13.c,9. &c. 2. Cor. 12.b,5 9. 1.Cor.13.c.10 & 15.g.52.53. &c. Eph. 5.d,26. 27. Apo.19.b.8. & 21.c,10.11. &c,g.27.

Sch. Not yet, for so long as we liue a mortall life of this worlde (such is the frailty of mākind) we are of very weak strength, holy to shun all kind of vices. Therefore the holinesse of the Church is not yet ful & perfectly finished, but yet very well begun. But when it shall be fully ioyned to Christ, from whom it hath al cleanenesse & purenes, then shall it be clothed with innocency and holines in all poynts fully and perfectly finished, as with a certaine snowy white and most pure garment.

M. To what purpose doest thou call this Church Catholike?

Sch. It is as much as if I called it vniuersall: For this company or assembly of the godly, is not pend vp in a certain place or time, but it containeth the vniuersall number of the Faithfull that

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haue liued, doe liue, and shall liue in all places and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ the onely head of that body.

Mat,28,d,19. Act,2,a,5,9,b, 10,&c. 1Cor.12,b,12 13 &c.

M. Now I would haue thee tel me, why after the holy Church thou immediatly addest, that wee beleeue the communion of Saints?

Eph.1,d,22. 23,&2,c,12, & & 4,a,4. &c.c.15,16. Colos.1.c.18.

Sch. Wheras God hath them that worship him purely & sincerely, in all countries & places, and in all times & ages, all they, though serued in distant times & places, are yet members most nerely ioyned and knit together, of one and the selfe same body, whereof Christ is the head. Such is the Cõmunion that the godly haue with Christ, & among themselues. For they are most nerely knit together in cõmunity of spirit, of faith, of sacraments, of prayers, of forgiuines of sinnes, of eternall felicity: & finally, of all the benefits that God giueth his church through Christ. And they are ioyned together among themselues in sincere loue, concord, & vnitie. And because the Communion of Saints cannot bee perceiued by our selues, nor by any na-

1 Cor,1,b,12 &c c, 6,&c, d 26 &c. Eph.4.c,5.5. 16. Col.1,c,18, & 2,d,19, Eph.4.a,3,4,c 15,16. Col: 2,d,19. Mat,22.d,39. Ioh 13,d,34,& Rom,12,b,5, &c. 1.cor, 10 f.24. &1,b,4,5,&c. 2.Cor. 11.f.28. 29. Gal.6.a,2. Phil,2.a,1,2. &c.

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turall kind of knowledge, for force of
vnderstanding. as other ciuill commu-
nities and fellowships of men may be,
therfore it is here rightly placed among
these things that are to be beléeued.

M. Is this Church thou speakest of, a visible or
inuisible Church?

Sch. Here in the Créed is properly in-
treated of ỹ congregation of those whom
Rom,8.c.29. 30.33. Eph,1.a.4.5. &c.b.11. Col,3.b.12. God by his secret election hath adopted
to himselfe through Christ: wch Church
can neither be seene with eyes, nor can
continually be knowne by signes. Yet
ther is a Church of God visible, or that
may be seene, the tokēs & markes wher-
of he doth shew and open vnto vs.

M. What be those tokens?

Esa,55.b.10. 11. Luk,24.c.47. Ioh 14.b.3. 14.& 15.c.16. & 10.c.27. Ro.10.b.8.9. 1.Cor. 1.d.20 21.23.&c. Mat.18.c.16 17.d.19.20.& 28.d.19. *Sch.* Wheresoeuer the Gospel of Christ
our Sauiour is sincerely taught, God
by prayer truly called vpon in the name
of Christ, the holy Sacraments are
rightly administred, the Discipline duly
vsed, there the company of Christian
men and women assembled, is a visible
Church of Christ.

M. Are not then all they that be in this visible
Church, of the number of the elect to euerlasting
life?

Sch.

Sch. Many by hypocrisie & counterfaiting of godlines, doe ioyne themselues to this fellowshippe, which are nothing lesse then true members of the Church. But forsomuch as wheresoeuer ỹ word of God is sincerely taught, and his Sacraments rightly ministred, there are euer some appoynted to Saluation by Christ: we count all the whole company to be the Church of God, seing also that Christ promiseth, that himselfe wil be present with two or three that be gatherhd together in his name.

Mat. 13.c.15. &c.d.25. &c.f. 47. &c. Esa, 55.b.10. 11.

Mat, 18.d.19. &c. vt supra.

Mat, 18.d.19. 20.

M. Why dost thou after the Church make mention also of the forgiuenesse of sinnes?

Sch. First because the keyes wherwith heauen is to bee opened and shut, that is, the power of binding and losing, of reserning and forgiuing of sins which standeth in the ministry of the word of God, is by Christ giuen and committed to the Church, and properly belongeth vnto the Church. Secondarily, because no man obtaineth forgiuenes of sinnes that is not a true member of ỹ Church, which is the body of Christ: that is such, a one as doth not earnestly, godlily, ho-

Mat, 16.c.18. 19. and. 18.c. 17. 18. Iohn. 20.f.22. 23. 1 Tim. 3.d.15. *Mat*. 24.b.13. Ioh, 15.a.45. &c. Col, 2.d.19.

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ly, yea and continually, and to the end imbrace and maintaine the cõmon fellowship of the Church.

M. Is there then no hope of Saluation out of the Church?

Ioh,15,2,4,5,&c. Col,1,d,18,19 1,Tim,3,d,15

Sch. Out of it can be nothing but damnation, death, & destruction. For what hope of life can remaine in the members when they are pluct asunder, & cut off from the head and body?

M. What meanest thou by this word forgiuenes?

Psal,33,8,1,2. 10,3,c,16,17. Act,13,f,38. 39,& 26,d,18, Rom,3,d,24. 23.28. Eph,1,b,7. Co,1,c,13,14

Sch. That the faithfull doe obtaine at Gods hand pardon of their offences. For God for Christs sake, who hath satisfied for sin, freely forgiueth al that beleeue in him, their sins: and deliuereth them from iudgement, damnation, and paine due for the same.

M. Cannot we thē by godly workes satisfy God, and by our selues merite pardon of our sinnes?

vt supra, and Esa, 35,2,4,5, Rom,5,b,8,10 Gal,2,c,16, Co,1,c,20,21, 2.Tim,1,c,9. 10. He,9,d,14,15.

Sch. Christ alone by the suffering of his paines, & with his death wherewith he hath paid and perfourmed the penalty of our sins, hath satisfied God. Therefore by Christ alone wee haue accesse to the grace of God. We receiuing this benefite of his free liberality and goodnesse, haue nothing at all to offer, or render a-

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gaine to him, by way of recompence.

M. Is there nothing at all to be done on our behalfe that we may obtoyne forgiueneſſe of ſins?

Sch. The Lord promiſeth that hee will pardon ſinners if they repent; if they amend, and turne their hearts from their naughtie liues vnto him. Wherfore repentance, & amendment of life are neceſſary on our part, that wee may obtaine remiſſion of our ſinnes paſt.

M. How many parts be there of Repentance?

Sch. Firſt, wee ought to acknowledge and confeſſe our ſinnes before God, and be hartily ſorry, and aſhamed that wee haue offended his maieſty, and earneſtly to hate, and vtterly to abhorre ſinne. This ſorrow ſome call contrition.

M. What more?

Sch. Leaſt the greatneſſe of ſorrow ſhould bring vs vnto deſperation, our minds are comforted by Faith, which doth put vs in good and certayne hope of obtayning pardon of our ſins at Gods hand, through Chriſt our Sauiour. And this is that we profeſſe, that we beléeue the forgiueneſſe of ſinnes.

M. Is man able in this feare & theſe hard diſtreſſes to deliuer himſelfe by his owne ſtrength?

Sch.

Ier. 18.b,18.
Eze. 18.d,21,c, 30,31.33.32.& 33.c,14.&c.
Mat. 4.6.17.
Luk. 5.f.31.
Pſal. 32.a,3.4. 5.& 51.a,4.
Pro. 28.c,13.
Lu. 15.d,18.21
1. Iohn.d,8.9.
Pſal. 6.d,6,7.& 31.b,9,10,& 38.a.3.4.&c.b 8.&c.c,17,18. &c and 51.c, 17.
1. Cor. 11 g.31
2. Cor. 7.c,9. 10,11.&c.
Mat 27 2,3,4. &c.
2. Cor. 3.b,6,7 8.
Luke. 7.f,38.g, 47.&c. and 15. d,18.20 21.& 18.c,13,14.& 23.d,42,43. and 24.c,47.
Act. 2.f,37.38. & 3 d,19. and 16,f 30.31.
1. Tim. 1.c,15. 16.

Psal. 23. a, 3. & 30. b, 10. and 51. b, 7, 8. 10. 11, 12 & 80. a. 3. b, 7. c, 18. &c. Acts, 11. c, 18. 2. Cor. 1. a, 3, 4 2. Thes. 2. d, 16. 17. 2. Tim. 2. d, 25. Mat. 22. d, 30. &c. John. 11. c, 25, 26. &c. 1. Cor. 15. the whole. 1. Cor, 15. c, 14. 17, 18, 19. Luk. 16. c, 22. & 23. f. 43.

Sch. Nothing lesse. For it is onely God which strengtheneth man, despairing of his owne estate, raising him vp in affliction, restoring him being in vtter misery, and by whose grace the sinner conceiueth this hope, mind, and will, that I speake of.

M. Now rehearse the rest of the Creed.

Sch. I beleeue the resurrection of the body and life euerlasting.

M. Because thou hast touched somwhat of this before, in speaking of the last iudgement, I will aske thee but a few questions, whereto or why do we bleeue these things?

Rom, 8. b, 11. 1. Cor. 15. f 42 &c. g. 53. &c. Phil. 3. d, 2. 2. Cor, 5. a, 1, 2 1. Thes. 4. c. 13. 15. &c.

Sch. Although we beléeue that the souls of men, are immortall and euerlasting, yet if we should thinke, that our bodies should by death be vtterly destroyed for euer, then must we néeds be wholly discouraged, for that wanting the one part of our selues, we should neuer intirely possesse perfection and immortalitie. We do therefore certainely beléeue, not only ẏ our soules, when we depart out of this life, being deliuered frõ the sellowship of our bodies, do by and by stie vp pure & whole into heauen to Christ, but also that our bodies shall at length

be deliuered from all corruption, restored to a better state of life, and ioyned againe to their soules, being made glorious like to the body of Christ, and so we shall wholy bee made perfectly and fully blessed, enioying eternall life and endlesse felicitie.

M. Then thou thinkest that the death of the body ought not to be feared of the godly.

In those places aboue named, and Luke.23.f 43. Iohn.11.c.25. &c. Phil.1.c.21. 23.&c. Apo.14.d.13.

Sch. Yea forsoth. For we are throughly perswaded, that death is not a destruction that endeth and consumeth all things, but a guide for vs to Heauen, that setteth vs in the way of quiet, easie, blessed, and euerlasting life.

M. Now thou hast declared the Creed, that is the summe of the Christian faith, tell mee what profit we get of this faith?

Sch. Righteousnesse before GOD, by vs we are made heires of eternall life.

Rom.3.c.21. 22 &c. Gal.2.c.16. &c.

M. Doth not then our owne godlines towards God, and leading of our life honestly and holily among men, iustifie vs before God?

Sch. Of this we haue said some what alreadie, after the declaring of the law and in another place to this effect: If any man were able to liue vprightly, according to the precise rule of the law of

Rom.7.c.14. 15.& 2.83. &10.2.5. & 11.2.6.

Gal.1.c.16.& 3.b.17.&c. God, he should worthily be counted iustified by his good workes. But seeing we are all most farre from that perfection of life, yea, and be so oppressed with conscience of our sinnes, we must take another course, and find another way, how God may receiue vs into fauour, then by our owne deseruings.

M. What way?

Luk.8.c.11. 12.13.14. Rom.3.d.24. &c.& 4.a,4. &c.e.16. Eph.1.2.4.5. 1.Tim.1.b.9. Tit.3.b,4,5. *Sch.* We must flye to the mercy of God whereby he freely imbraceth vs with loue and good will in Christ, without any our deseruings, or respect of workes, both forgiuing vs our sins, and so giuing vs the righteousnesse of Christ by faith in him, that for the same Christs righteousnesse hee so accepteth vs, as it were our owne: To Gods mercy therfore through Christ we ought to impute all our iustification.

M. How doe we know it to be thus?

Rom.4.b,9.11 c,.4.16.d,20. 21 Gal.1.c,.6.d, 10 & 3.b,1. Heb.10.g,18. &c. *Sch.* By the Gospell, which containeth the promises of God by Christ, to the which when we adioyne faith, *ý* is to say, an assured perswasion of mind, and steadfast confidence of Gods good will, such as haue bin set out in the whole

Creed,

Creed, we doe as it were take state and possession of this iustificatton that I speake of.

M. Dost thou not then say, that faiuh is the principal cause of this iustificatiō, so as by the means of faith we are counted righteous before God.

Sch. No, for that were to set faith in the place of Christ. But the spring-head of this iustification, is the mercy of God which is conueyed to vs by Christ, and is offered to vs by the Gospell, and receiued of vs by faith, as with a hand. And so faith is not the cause, but the instrument of iustification, for that it imbraceth Christ, which is our iustificatiō, coupling vs with so strict a bond to him, that it maketh vs partakers of all his good things. Eph. 3.a,4,5,6 & 2.a,4.&c. Tit.3.b.4,5,6, Mat. 1.b,14,15 Iohn 1.b,12. Rom.2.d.22. &c.& 4.c,16. d,29.&c. 1.Cor.1,d,30. He.2.d,14.&6,

M. But can hee that hath this faith, lacke good workes?

Sch. No, for by faith we receiue Christ vnto vs. And he doth not onely set vs at liberty from sin and death, and make vs at one with God, but also (with the diuine inspiration & vertue of the holy Ghost) doth regenerate & newly forme vs to the endeauour of innocencie & holinesse, which we call newnesse of life. Rom.6.a,4.& 7.b,6.& 8.a,1, &c.b,9.10.&c 2.Cor.5.d.17. Eph.2.c.15.& 4.d,23,24. Col. 3.b,9.10.

Rom.5.a.1.2. 1.Cor,13.a.2. Eph.3.c.17. Iacob 2.d.20. 1 Pet.1.d,19. 2 1.&c.

M. Thou saiest then that Iustice, Faith, and good Workes, doe naturally cleaue together, and therfore ought no more to be seuerd then Christ the author of them in vs can bee seuered from himselfe.

Sch. It is true.

M. Then this doctrine of faith doth not withdraw mens mindes frō godly workes & duties.

Psal,1.a.3. Mat 7.c 17.18 & 12,b,33.35. Ro, 6.a,12,13, 4,&c. Gal,5,a 6, Eph,5,c,17, Col,1.a,6,7: Tit,3,c,18,

Sch. Nothing lesse. For good workes do stand vpon faith, as vpon their rot. So far therfore is faith from withdrawing our hearts from liuing vprightly, that contrariwise doth most vehemently stir vs vp to ỹ indeuor of a godly life, yea & so far, that he is not truly faithfull, that doth not also to his power doth shun vices, & imbrace vertues, so liuing alway as one that loketh to giue an account.

Deu,4.a,12, &,5,d,31,32, &c. Mat.7,b,6,7,8 9,and 10,c,17, 19, Ioh,14,b,15,c 21,23,& 15,b 16: Rom,9,f,31, 32,& 4,d.33, Heb,11,b,6,

M. Therefore tell me plainely how our workes be acceptable to GOD, and what rewards be giuen to them?

Sch. In good workes two things are principally required. First, that we doe those workes that are prescribed by the law of God. Secondly, that they be done with the minde and Faith which God requireth. For no doings, o thoughts, enterprized or coceiued without Faith, can please God.

M.

M. Then if we both doe such good workes and with such mind and faith as God requireth, why shou'd we not be righteous by our good workes?

Sch. Righteousnesse that is to be allowed before God the Judge, ought to be throughly perfect, and in all poynts to agree with the rule of Gods law: But our workes, euen the best of them, doe swarme far from Gods law & iustice, & are many waies to be blamed and condemned, wherfore we can in no wise be iustified before God by workes. Luk. 8.d.13. 12.14. Rom. 3.c.20. and 4.a.2. Ioh 4.d.18.19. & 15.b.14.15. 16.& 25.b.4. 5.6. Esa.6.4.b.6. Psal.1.a.3. Gal.2.c.16.

M. Doth not this doctrine withdraw mens minds from the duties of godlines, & make them slacker and slower to good Workes: at least lesse chearfull and ready to godly endeauours?

Sch. No: for we are taught by the holy Scriptures, that as our sinnes doe dishonour God, so do our good workes serue to the setting forth of his glory. No dread of Hell therefore, & of damnation nor hope of heauen & all ioyes, ought to stay vs from sin, or to moue vs to vertue so much, as the feare of dishonoring the maiesty of God, and the desire of his glory, which ought aboue all things to be most precious vnto vs. For as it is the greatest [illegible] & mischiefe of sin, Mat. 1.b.16. 1.Pet. 2.c.12.

Rom.2.d,3.4. 1.Tim,1.a,1. Tit.2.a,5. 2.Pet,1.a,2.

that God and his holy woꝛd are therby dishonoꝛed, so doth the honour & excellency of vertu stand herein, that God is therby glorified. Further, good woꝛkes doe pꝛofit our Nighbour, both by deede, and by good example: and they doe as certaine testimonies, assure vs of Gods good will towards vs, and of our loue & kindnesse againe to God-ward, by keeping his commandements, and they be witnesses of our faith, & so consequently of our saluation. Wherfoꝛe we may not say, that good woꝛkes are vnpꝛofitable, oꝛ done in vaine, and without cause, foꝛ that we obtaine not iustificatiõ by them

Mat,5.b,16. 2.Pet.2.c.12. Mat.11.d,25. &c. Ioh.14.b.15.c 21.23.& 15.b, 10. Phil,2.b,12 2.Pet.1.c,9,10 &c.

M. But how can our good workes which thou sayest are vnperfect, euen the best of them, please God, whose iustice is perfectnesse it selfe?

Ro,9.f,31,32. Gal.5.a,6. Heb, 11.a,46. the whole. Psal.103.a,3. &143.a,2.

Sch. It is Faith that pꝛocureth Gods fauour to our woꝛks, while it is assured that he will not deale with vs after extreamitie of law, noꝛ call our doings to exact account, neither will vse the seueritie of his iustice in weying of the, but pardoning all their vnperfectnesse, will foꝛ Christs sake, and his deseruings, account them foꝛ fully perfect.

M.

M. Whereasthen God doth by Faith both giue vs iustification & by the same Faith alloweth & accepteth our worke; tell me, doest thou thinke that this Faith is a quality of nature, or the gift of God?

Sch. Faith is the gift of God, and a singular and excellent gift. For God instructing vs with his word, and lightening our minds with his holy Spirit maketh vs apt to learne & beleeue those things, that otherwise would be farre from entring into the capacitie of our dull wits, & weake faith. These things the Apostles vnderstanding, do pray the Lord to increase their Faith. Mat. 16 c, 15. Mat. 9 c. 23. 24. Iohn. 9 g. 38. 39. 1. Pet. 1. d, 21. Luk, 2 1. c. 24. 2 , g, 45. 46. Rom. 10. b, 8. c. 14. d 18. 17. Collos. 3. b, 9.

M. Thou hast in good time made mention of Prayer: for now thou hast ended the declaration of the law of God, and of the Creed, that is to say, of the Christian confession of Faith, it followeth nex to speake of prayer and of thankesgiuing. In declaring of Prayer therefore, what order shall we follow? The third principall part of Prayer.

Sch. This order (Master, if it so please you) first to shew who is to be prayed vnto: secondly, with what affiance: thirdly, what is to be prayed for.

M. First then tell me, who (as thou thinkest) is to be called vpon? God aloue to be called on.

Sch. Surely none but God alone.

M. Why so?

Psal.17.b.7. &c.& 28.and 45.&.79.and 104.and107. the whole, and in infinite places.

Sch. Because our health, life, & defence, saluation, and all good things doe remaine in Gods hand and power, it is meet that wee aske al needfull things of him, & in all distresses flie vnto his help

M. Why may we not call vpon Saints and other holy persons, which are departed out of this life, or vpon Angels?

Psal.50.c.15. & 89.b.26. 10.6.c.23.24. Esa.48.b.11.

Sch. For that God himselfe requireth our inuocation vpon him onely, as being the peculiar and proper worshiping belonging to his Maiesty, which wee may not giue to any other.

M. What more?

Rom.10.b.8. c15.d.10.17. & 15.d.23. Heb.11.b.6.

Sch. If we should in prayer call vpon any other saning God onely, wee should doe it without the warrant of Gods word, and consequently without faith, which resteth vpon Gods word: And therefore so to doe, were sinne against God, and no seruice to God.

M. Now followeth next to declare with what confidence we wretched mortall men, that are so many wayes vnworthy, ought to call vpon the immortall and most glorious God.

Psal.79.b.8.9. Dan.9.c.18. Iohn.14.b.13 & 16.c.23.24. Ephe.2.d.18.

Sch. We doe not proudly come before God with our prayer, as though we of our selues were worthy to bee heard:

but

but knowing our owne vnworthines, we come in the name of Christ our Mediator, by whose intercession, we trust to haue accesse to the Maiesty of God and to the obtayning of his fauour.

1. Tim, 2, b, 5. He. 4, d, 12, 16. & 10. d. 19, 22.

M. By what meanes conceiuest thou this trust that thou speakest of?

Mat. 21. c, 21. 22. Mat, 11. d. 22, 23. 24.

Sch. I doe beléeue the promises of God, made to vs by Christ in the holy Scriptures, that whatsoeuer wee aske with faith of GOD the Father in Christs name, we shall obtaine so farre as is expedient for vs.

Iohn. 14. b, 13. & 16 c, 23, 24. Heb. 10. d, 19. 22, 23. Iam. 1. 2, 6. 7, and 4 2, 4. ¶ Psal, 6. and 38. the whole, and 50. c. 15. and 124. the whole

M. Now tell mee, with what affection of heart we must pray vnto God?

Sch. If wee doe feele in our minds the griefe of our miseries and sinnes that doe oppresse vs, as we ought to doe, it cannot be, but ỹ we shall haue great desire of deliuerance from that griefe, and so with more feruent affection, shal we make suit to God for his helpe, with all prayers and supplications.

Rom 7. d, 18. &c. & 8. d. 22. 23 c, 26. & 12. c, 12. 2. Cor 3. b. 4. 5. Lu, 18 a. 1. 5. 7 Ephe. 6 c. 18. Colloss. 4. 2. 2.

M. Is it not then enough to pray with tongue & voyce alone?

1. Tim. 2, 2, 1. Psal. 34. c. 15. & 145 c, 18. 19.

Sch. God hath promised that he will be neere to helpe them onely that call vpon him truly, that is, with their heart,

1. Cor, 14. b, 7, c, 11. 14, 15.

and

and that their prayers doe please him, wherefore it is also necessarie that we know that language wherein we make our prayers, that our tongue & minde may goe together.

M. Is it lawfull to aske of God whatsoeuer commeth in our minds to desire?

Mat.7.b.11. & 20.b.2. Iob.16.c.23. 24. Iam.4.a.3. Iohn.5.c.14.

Sch. God forbid, that wee Christians should aske of God in Christs name, any thing contrary to the will of GOD and our Sauiour Christ, and so vnmeet for God to graunt, & hurtfull for vs to receiue. Wherefore least we should in prayer bee carried rashly by our owne affections, Christ himselfe hath prescribed a forme and rule, after the which our prayers ought wholy to be directed

M. What rule and forme is that?

Sch. Euen the same forme of of Prayer which ỹ same heauenly Schoolemaster appointed to his disciples, and by them to vs all: wherein he hath touched in very few points all those things that are lawfull to be asked of God, & behouefull for vs to obtaine, wh̃ prayer is after the author therof, called The Lords Prayer. If therefore we will follow the heauenly

heauenly teacher with his diuine voyce saying before vs, truly wee shall neuer swarue from the rule of praying.

M. Rehearse me then the Lords Prayer.

Sch. When ye shal pray (saith ý Lord) say thus: Our Father which art in heauen, hallowed be thy name. Thy Kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our tresspasses as we forgiue them that tresspasse against vs. And leade vs not into temptation, but deliuer vs frō euil, for thine is the Kingdome, and the power, and the glory, for euer and euer, Amen. Mat, 6. b, 9, 10. &c. Luk, 11, 2, 12. &c.

M. Dost thou thinke that we are bound euer so to render these very words, that it is not lawfull in one word to vary from them?

Sch. It is no doubt, but ý we may vse other words in praying, so that wee swarue not from the meaning of this prayer: and doe pray to God with such affiance and affection, as I haue before spoken of. This is euident by the Booke of Psalmes and other prayers contayned in the holy scriptures.

M. How many parts hath the Lords Prayer?

Sch. It contayneth fiue: or as some diuide it, seuen Petitions, but in ý whole there are but two parts. Whereof the first The parts of the Lords Prayer.

firſt belongeth onely to the glory of God, and containeth the three former Petitions: the ſecond, which containeth the three or foure latter Petitions, belongeth properly to our cõmoditie and profit.

M Why doſt thou ſpeake ſo directly vnto God in thy prayer: ſaying, Our Father?

Pſal.3.b.13. 14. & 34.c.15. 17.18. & 94.b. 9.10.11. and 13.9.a.1.2. &c and 145.c.18. 119.

Sch. For that I ſpeake not as to one abſent or deafe, but I cal vpon God our Father, and pray vnto him as one that is preſent, being ſurely perſwaded that hee heareth me when I pray, for elſe in vaine ſhould I crane his helpe.

M Let vs ſomewhat diligently examine euery word, why doſt thou call God Father?

Mat.21.c.2.1. 22. Mar.11.d.22. 23.24.10.16.c 23.24. Heb.10.d.19 22.23. Iaco,1.a.6,7. Ro,8.c.15.16. Gal.4.a.6. Mat.7.b.7.11.

Sch. For that ſure truſt of obtaining, is the foundation of right praying, as hath before ben declared: it was Gods will that wee ſhould call on him by the ſweeteſt name of Father, that we might haue boldnes to goe vnto him, and in hope of his helpe, euen as Children doe vſe to deale with their father: yea & with far better hope then any Children can haue of their naturall father, how much God our heauenly father in ability, g wones

and

and readinesse to helpe vs exceedeth all earthly Fathers.

M. What else doth the name of Father teach vs?

Sch. That we come to prayer with that loue, reuerence, and obedience, which is due to the heauenly father frō his children, and that we haue such mindes as becommeth the Children of God. Luk.11.b.9.13 *Mal* 1.b.6. Mat.16.d.39. 42. Psal.2.a.1.2.

M. Why dost thou cal God our father common, rather then seuerally thine owne father?

Sch. Euery godly man may (I graunt) lawfully call God his owne, But such ought the deere loue among Christians to be, that euery one should haue regard to the common profit of all: for which cause in all this prayer, nothing is priuately asked, but all the petitions are made in the common name of all. 1.Cor.1.a.4. Rom.12.b.4.5 c.10.d 16. 1.Cor 10.f.24. & 13 b.5. & 12.b.12.&c c.21.&c.d 25. 26.&c. Malac.2.b.10. Ioh.8.c.41. Eph.4 a.56. Iac.2.a.12.3.5 *Deu.*10.c.15. &c. Psal.10.c.17. 18.& 68.a 5.6 & 146.b.6.7.8

M. What more?

Sch. The rich and great men are taught not to disdaine men of poore and simple state, but to regard them as their brethrē, whom God accepteth to the honor of his children. And againe, the poore & silly persons, which are most despised in this world, may yet in the meane time relieue themselues with this comfort, that

that in Heauen they haue all one most mightie and most louing father.

M. Why dost thou say that God is in Heauen?

Psal.11 b,4.5. &c.and 20,b.6 and 33.b,13. 14. & 13,a.4,5,6, and 115.a,3. *Sch.* For that I beléeue that God raigning in eternall & highest felicitie, possesseth the power of heauen, and therewith also holdeth the gouernance of all things, as hee is each where present séeth, heareth, and ruleth all things.

M. What more?

Col.3.a,1.&c. *Sch.* Wee are wishall admonished, not to aske any thing meet for God, but as speaking to our heauenly Father, to haue our hearts raised from death, and

Rom.8.c.17. Eph.1.c.14.d. 18. Heb.9.d,15. 1.Pet.1.a,3.4. despising earthly things, and thinking vpon things aboue, and heauenly, continually to aspire to that most blessed felicitie of our father, and to heauen, as our inheritance by our heauenly father through Christ our Sauiour.

M. This then so happy a beginning and entrie of prayer, being now opened vnto vs, go to, rehearse me the Petition?

Sch. First, we pray that Gods name bee hallowed.

M. What meaneth that?

Sch. Nothing else, but that the name of God be made knowne to mortall men,

and

and that his prayſe and glory be euery where magnified here in earth, as it is mete to be. And that the names of all fained Gods being vtterly abolished, the onely diuine name and Maiestie of God the heauenly father bee had in honor, and called vpon with pure minds by men of al ages, countries, and parts of the world. Iosu.24.c.14. d.23. Psal. 85.2,3,5.6. &c. Psal. 96.2,1,2. 3 &c.& 97.b. 7.9 & 113.& 135. and 145. the whole. 10. 4. c,23.21. Rom.1.c,3. and 11. c,36 & 16.d,27.

M. What more?

Sch. We pray that the holy Name of GOD be not euill spoken of, for our faults, & as it were dishonoured thereby: but rather that his glory be by our owne godlinesse towards God, & goodnesse towards men, euery where magnified. 1.Co.10.g.31 Ep.3.d.20.21. 1.Tim.1.d,17 Esa.52,2,5,6. Ezech. 36.d. 20.21. Rom.2.d.24. Mat. 5.c.16. 2.thes.1.d.1.12.

M. Goe forward.

Sch. Secondly, we pray for Gods Kingdome to come, that is, that he suffer not the diuine truth of his word, & gospel of Christ, wherby he raigneth in good and godly mens harts, to lie hidde in darknesse, but that it daily more and more bee made manifest and well knowne to all men, being instructed with the heauenly doctrine of the same. And that Mac.9.d.38.& 28.d.19.20. Lu.4. c,18.19. Io.17.c.17.20 2.Cor,3.d.15. 10.& 4.a.1.4. &c. Eph.6.c,18.19 1.Thes.3.a,1,2 Mat.13.d,15. c.38.32.& 15. c,2.3.5.6.&c.

hee

Mat.7.a.3.4. &c.b.7.8,9. &c. Iohn. 16.a.2.3 &c.and 17,b. 14. 15.

hee would resist & overthrow the craft and violence of Sathan, and of wicked men that labour to darken the truth with lies, or to oppresse or rot it out by crueltie.

M. Say on.

Ioh. 6.c.13, Eph,1.d.21. Luk.22.d.31. 32. Rom.6.b,12. &c,and 8.a,5. b,9.&c.and 16 c.10. Gal.5.c,15.15. &c. Ephe. 6.h.10. &c.and d.17. 18,19.&c. 1.Pet, 5,c.8.9. Mat.25.c.34. d.41.16. Rom 8.c.16. 17.18. 1.Pet.1 a.3. Tit.3.c.7. Psal.40.b.8.

Sch. We pray that God by his holy spirit would illuminate and governe the hearts of all such as bee of his Church, wherein he raigneth specially as in his kingdome, and that he would strenthen them with his ayd & power as his souldiers, that they may earnestly fight against, and subdue the divell, the world, & the lusts of the flesh, to the inlarging of his kingdome here upon earth: and that lastly, all his and our enemies being utterly trodden downe, God may gloriously raigne and triumph over all, and we by Christ may finally, as his children & heyres, be made partakers of his everlasting Kingdome.

M. What followeth?

Mat.26.b.39. 42. Iohn.5.d.30. and 6.d 38. Ephe,6.a.1.

Sch. That Gods will be done. For it is the duty of Children to frame their life according to the will of their fathers, & not contrariwise their parents to conforme

forme themselues vnto the will of their children.

M. whereto doest thou adde, that Gods will may be done in earth as it is in heauen?

Sch. Whereas the mindes of earthly men, burning with lusts, are commonly carried to desire, & doe those things that most displease God: we pray that he will with the mouing of his holy spirit, so change and fashion all the willes of vs all to the will of his maiesty, that wee may will or wish nothing that his diuine will misliketh.

Rom, 8. a, 5. 7. &c.
Rom, 8. a, 2. 5. b 9. 11. &c. c, 14 15. &c.
1. Cor, 2. c, 12. &c. & 3. d. 16.

M. Proceed.

Sch. We pray also that whatsoeuer we perceiue to betide vs by his will, wee may receiue & suffer it, not onely with contented, but also with gladsome harts And that after the examples of his Angels, these heauenly spirits, and of his excellent creatures the Sunne, Moone, and stars, set before our eies in heauen, for like example of obedience to Gods will, al we in earth may be in al things likewise seruiceable, and obedient vnto his Maiesty: that as in heauen, so in earth, there be no rebellion nor repining against Gods holy will.

Act, 21. c, 14.
1. Pet. 1. a, 3. & 4. c, 12. 13 &c.
Psal. 19. a, 1. &c. & 9. b, 11. &c & 103 d. 20. &c. and 104 a, 4, and 135. b, 7 &c. & 136. b, 7, 8, 9.
Heb. 1. b, 6, 7. d 14.
Apoc, 7. c, 11. &c. & 19. b. 10 and 12. c. 9.

Deu 4.a,2,& 5.c,22.& 28. c.14. Mat.7,c,21. & 12. d 50.& 15,a.3.&c. 2.Cor.3.b,6.c 14. Gal.3.c,5.

M. What more?

Sch. Seeing that God hath in his holy scriptures expressely declared his will, which hee hath plainely notified, by giuing them the name of his testament, or last will: they that vary from the meaning of the Scriptures, surely do manifestly depart from the will of God.

M. Now thou hast well answered touching the first part of the Lords prayer, which part containeth these three poynts that belong onely to the glory of God, I thinke it good for vs to goe forward to the second part, which properly concerneth things profitable for our selues?

Sch. The first poynt of the second part is, Giue vs this day our dayly Bread.

M. What doest thou meane by the name of bread?

Psal.104.e,1. 5 d,27.& 10. b,10 11.&c. & 144.c,10.1. &c.and 145. c,14.15.16.

Sch. Not onely those things that minister vs food & apparel, but also all other things vniuersally, that are needfull to the maintaining, and preseruing of our life, and the leading of it in quietnesse without feare.

M. Is there any thing else Whereof this word bread doth admonish vs?

Psal.78.c,18. &c.d,2.,30 & 106 c.14.15 Mat.6.d,.5.

Sch. That we seeke not, and gather together curiously dainty things for banketting, or precious apparell, or sumptuous

tuous houshold stuffe, for pleasure: but that wee despising delicacies & excesse, be contented & satisfied with little, temperate, and healthfull diet, and with meane and necessary apparrell. Luk.16.c.19. &c. 1.Tim.6.b,7. 8,9. Heb.13.a,5.

M. How dost thou call Bread thine, which thou prayest to haue giuen thee of God?

Sch. By Gods gift it becommeth ours, when hee liberally giueth it vs for our dayly vses, though by right it be not due to vs. Mat.7.b,7,8. 1.Cor,4.b,7. 1.Tim.6.d,17 Iacob.1.c,17.

M. Is there any other cause why thou callest it thy bread?

Sch. By this word, we are put in mind ✠ wee ought to get our liuing with our labour, or by other lawfull meanes, & that being therewith contented, we doe neuer by couetousnesse, or fraud, seeke any thing of other mens. Gen,3.d,19. Eph.4.d,28. 2.Thes,3.b,8. c,10.11.12.

M. Seeing God biddeth vs to get our liuing by our own labour, why dost thou aske bread of him

Sch. Because that in vaine shal we wast all the course of our life in toyle of body and trauell of minde, vnlesse it please God to prosper our indeauours. Psal,127.2,1,2 1.Cor,3.b,7.

M. Thinkest thou that rich men also, which haue flowing plenty and store of all things, must daily craue bread of God?

Sch. In vaine shall we haue plenty of

Deu.8.a,3. Psal.4.b,9,10. & 78.d,29,30. Luk.1.c.53.& 4.a,4.& 12.c. 15. 1.Tim.6.d,17. Apoc.3.d,17.

all things, vnlesse God by his grace doe make the vse of them healthfull to vs for the maintenance of our life. For which cause, euen after supper, we pray to haue the dayly meate, which we haue already receiued, to be giuen vs of God that is to say, to bee made lifefull and healthfull to vs.

M. Why be added these words daily, & this day?

Mat.6.d,25. &c.c,14. Luk.5.g,11. Phil.4.b,6. 1.Tim.6.a,9. 10.

Sch. That we auoiding all carefull couetousnesse, & doing diligently our duty, should dayly craue of our most liberall father that, which he is ready dayly to giue vs.

1.Pet.5.b.7.

M. Goe forward to the rest.

Sch. Now followeth the Fift Petition, wherin we pray our father To forgiue vs our trespasses.

M. Is this asking forgiuenes necessary for al men

Psal.14.a,13. & 53.a,1.2,3. Rom.3.b,10. 11.&c.d.23. Ioh,8.a,7. Iac,2.c.10,11. 1.Ioh.b,8.10. Luk.b,9.11. &c.13.14.

Sch. Yea, for so much as there liueth no mortall man, that doth not oftsip in doing of his duty, and that doth not oft and grieuously offend God. They therefore that doe not confesse that they haue sinned, nor do craue pardon of their defaults, but with ye Pharisie do glory in their innocency, and righteousnesse, be-

fore

fore God, or rather against God, they exclude themselues from the fellowship of the faithful, to whom this form of prayer is appoynted for them to follow, and from the hope of forgiuenesse of sinnes, which onely remaineth in the mercy & goodnesse of God through Christ. For this is that which Christ saith, that hee came into the world, not to cal the righteous, but sinners to repentance.

2.Cor,5 c,15. d,18.&c. 1.Ioh, 1.c,7.d, 9.& 2. 2,1.2. Mat.9 b,13. 1.Tim,1.c,15.

M. Why is there a condition added?

Sch. It is most reasonable ẏ we should pray, that God would so forgiue vs, As we forgiue them that trespasse against vs. For vnlesse others doe find vs ready to forgiue them, vnlesse we in following the mercifulnesse of God our father, do shew our selues to be his Children, hee playnely warneth vs to looke for nothing else at his hand, but extreame seuerity & punishment. For according to the same rule of rigor, & after the same example, shall iustice without mercy be done vpon him, that cannot finde in his heart to shew mercy to others.

Mat.5.a,7.& 6 b.14.15.& 7. a,1.a.& 18.d. 28.&c.c,35. Luc.6.36.37. 38.

M. May it not seeme, that our forgiuing of men, should deserue pardon of God, or be as a certain recompence made vnto God?

Iacob. 2.b,13. Rom. 3.d.24. &.5.&.11.a,5.6 Gal. 5.2,4.

Sch. Not so: for then should not Gods forgiuenes be freely giuen: neither had Christ alone vpon the Crosse fully paid the paynes of our sin due to vs, for the wch no man else could, or can make any recompence or amends vnto God.

M. Now goe forward to the sixt petition, which some doe make two Petitions.

Mat. 12.d,43. 44.45. Ioh.5.b,14.& 8.b,11. 2 Pet.2.d,20. 21.22.

Sch. Therein we pray, that he leade vs not into temptatiō, but deliuer vs from euill.

M. Why so?

Sch. As we before doe aske forgiuenes of sinnes past, so now we pray that wee sinne no more. For we by nature are so vnwarie to foresee, & so weake to resist the manifold snares, temptations, & intisements of the Diuel, the World, and the concupiscence of the flesh, that wee cannot but be ouercom, vnlesse God do assist vs with his grace, & arme vs with his strength: & therefore we fly by prayer vnto the protection of our Almighty & most louing Father, that he will not suffer vs to bee ouercome with any wicked temptation, but that he will deliuer and saue vs from all euill.

Mat. 10.b,16. &c.&26.d.41 Luc.22.d,31. 32. 1 Cor,1.d,27. &c. 2.Cor.11.a,3. Ep, 6.b,10.11. 12.&c. Iaco 1.b,14. &4 a,1. 1,Pet 5.c,8.9. 1. Iohn.2.c,15 16. Rom.16.d,20. 2.Tim,4.d,17 18.

M. There remaineth yet the conclusion of the

Lords

Lords Prayer. Mat.7.b,10.
11.&.21.c,23
Sch. For thine is the Kingdome, and the Power, and the Glory, for euer, Amen. Iohn 16.c,3.
2.Cor.1.b 9.
10.d,20.& 9.c.8 &c.
Eph.3.d,20.
1.Tim.6.c,15.16.
Iacob.1.2,6.

M. Why would Christ haue this conclusion added?

Sc. To make vs vnderstand, that Gods power and gwdnes is so infinitely great that there is nothing which hee either cannot, or will not giue vs, praying for it, & asking it rightly: Which also this word Amen, which is to say, So bee it, being added in the end of the Prayer, doth confirme vnto vs.

M. Why is there in the latter end mention made of the glory of God?

Sch. To teach vs to conclude all our Prayers with prayses of God: for that is the end whereunto all that we desire to obtaine in our Prayer, and all our thoughts, words, and workes, and all things vniuersally ought to bee preferred & applyed. For to this end he hath created vs, and placed vs in this world. 1.Cor,10.g,31
Ephe. 3. d,20.21.
Phil.1.b,11.
1.Tim.1.d 17.
Iude, f,25.
Psal.29.a,1,2.
& 34.a,1,2,3,
&c,& 50 c,14
1.d,23 and
91.a,11 and
95. 96. 03.
the whole.

M. Goe forward.

Sch. Moreover, to prayse and magnifie Gods gwdnes, iustice, wisedome, and power, and to giue him thankes in our owne name, and in the name of al man-

Rom.15,b,6, 1.Theſ, 1.2,2. and 5.d.18. 2.Theſ 1.a,3. Luk.17,d,17, Iohn,5.d.44. Rom.1.c.21,d 25. 1.Pet,4 c,11.

kind, is percell of the worſhipping of God, belonging as properly to his maieſty, as prayer; wherewith if wee doe not rightly worſhip him, ſurely we ſhal not onely bee vnworthy of his ſo many and ſo great benefits as vnthankefull perſons, but alſo ſhall bee moſt worthy of eternall punishments, as wicked offenders againſt Gods Maieſty.

M. Sith wee alſo receiue benefits of men, ſhall it not be lawfull to giue them thankes?

2.Cor,2 2,a.6. b.1. 2.Cor, 9.c,8. &c.d,12.

Sch. Whatſoeuer benefits men do to vs wee ought to account them receiued of God, becauſe he alone indéd doth giue vs them by the miniſter of men, ſo that our thankefulneſſe to men, redoundeth to the glory of God, the true and laſt end of all things.

Mat. 5,c,16. 1.Pet.2.c,12.& 4,c,10,11.

M. Now we haue ended our treating of the law of God, of the Creed, or Chriſtian confeſſion; and alſo of Prayer and of Thankeſgiuing, ſhall we not laſt of all, conueniently ſpeake of the Sacraments?

Sch. Moſt conueniently (Maiſter) for they haue alwaies prayers and thankſgiuing ioyned vnto them.

M. Tell mee therefore how many Sacraments hath Chriſt ordayned in his Church?

Mat. 26,c,26. &c & 28.d,19

Sch. Two: Baptiſme, and the Lords Supper.

Supper.

M. What meaneſt thou by this word Sacrament?

Sch. A Sacrament is an outward teſtifying of Gods good will and bountifulnes towards vs through Chriſt, by a viſible ſigne, repreſenting an inuiſible & ſpirituall grace, by which the promiſes of God touching the forgiuenes of ſins, and eternall Saluation giuen through Chriſt, are as it were ſealed & the truth of them is more certainely confirmed in our hearts.

Ioh. 7.a.5. Act. 2.f 38. &c 1. Cor. 11.c.23. &c. Tit. 3.b.5. Mat. 3.c.11. &c. & 2.6.26. 27. 28. Mar. 16.d.16. Iohn. 3.a.36. Act. 8.f.38. 1 Cor. 10.d.16 & 11. c.24.&c. Gal 3.d.27. Mat. 3.c.11. &c. & 26.c.16 16.&c.

M. Of how many parts conſiſteth a Sacrament?

Sch. Of two parts: of the outward element or creature, being a viſible ſigne, and of that inuiſible grace.

Iohn, 3.a.5. Mat, 3.c.11. 12.& 28 d.19. Iohn, 2.a.5. 1. Cor. 10.d.16 Act 8.d.36. 37. 38. Mar. 1.a.4. Act, 2.f.38. &c, & 22.c.6. Rom, 6.a.3. &c. Gal. 3.d. 26.27. 1. Pet. 3.d.11.

M. What is the outward ſigne in Baptiſme?

Sch. Water, wherein the perſon baptiſed is dipped, or ſprinkled with it, In the Name of the Father, the Son, and the holy Ghoſt.

M. What is the ſecret and ſpiritull grace?

Sch. Forgiuenelle of ſins, and regeneration: both which, wee haue by the death and reſurrection of Chriſt; and thereof wee haue this Sacrament as a Seale and pledge.

M.

Eph.2.a,3.d, 19,20. Tit.3.b,3.4.5.&c. Mat.28.d,19. Mar.16 d,16. Iohn.3.a.5. Ro,6.a,3.&c. 1 cor, 12.b,15 1.Pet,3.d.21. Mat,1.a,4.b, 15,& 16. d,16. Act, 2.f,38.&c and 8.d 36.37 &c.and 15.d. 31.33. 34.and 19,2,4.5.and 22.c.16. 1. cor,12.b,13. Ro.6.a,3,&c. & 13. d, 11.13. 14. Gal.3.d,26.27 Ep.4.d,20.28. &c. Col.2.b,12. Gen. 9.b,9,&. 17.a,7.8. Mat,10.d.14. 10. Rom. 3 a,3.&. 4,c.11 &c.and 6.a,3.&c. Gal,3.d.27. Eph,4.c.10. 21.&c. Col. 2.b,12.

M. Shew mee the effect of Baptisme yet more plainely.

Sch. Where by nature wee are the children of wrath, & none of Gods Church or household, wee are by baptisme receiued into the Church, & assured that wee are now children of God, and ioyned & grafted into the body of Christ, and become his members, and do grow into one body with him.

M. What is required of persons to be Baptised?

Sch. Repentance and Faith.

M. Declare thy meaning of these more largely.

Sch. First wee must truly repent vs of our former life, & beleeue assuredly that we are cleansed from our sins by ỹ blood of Christ, & so made acceptable to God, and that his spirit dwelleth in vs. And then according to this beliefe & promise made in Baptisme, wee must endeuour selues to mortifie our flesh, & by our good life to shew that wee haue put on Christ and haue his Spirit giuen vs.

M. Why then are Infants baptised, which by age cannot performe these things?

Sch. Because they be of Gods Church and Gods blessing and promise made to the Church by Christ (in whose Faith they are baptised) pertayneth to them.

Which

Which when they come to age, they must themselues learne, beleeue, and acknowledge, & endeauour in their liues to expresse the duty of their Baptisme promised and professed.

M. What is the order of the Lords Supper?

Sch. The same which the Lord Christ did institute: Which in the same night that he was betrayed, tooke Bread, and when he had giuen thankes, he brake it and gaue to his Disciples, saying. Take eate, this is my Body which is giuen for you. Doe this in remembrance of me. Likewise after Supper hee tooke the Cup, and when he had giuen thankes, he gaue it them, saying: Drinke yee all of this, for this is my Blood of the new Testament, which is shed for you and for many, for remission of sinnes. Doe this as oft as yee shall drinke it, in remembrance of me. This forme and order we ought to hold, and truly to keep, and to celebrate deuoutly till hee come againe.

Mat.26.c,26. Mar.14.c,21. &c. Luk.22.c,19. &c. 1.Cor.11.b, 23.24.&c.

M. To what vse?

Sch. For a continuall thankfull remembrance of his death, & the benefits ý we receiue

Iue.12,c,19. 1.Cor.11,c,24. 26.&c.

10.6.27,32. 35.c,48. &c.f, 54.55. 1.Cor,10.d,16

receiue thereby, & that as in Baptisme, we are borne againe, so with the Lords Supper we may be alway fed & sustained to spirituall & euerlasting life. And therfore it is enough to be once Baptised, as to be once borne: but as we néede oft to feed, so is the Lords Supper oft to be receiued.

M. Which are the parts of this Sacrament?

Sch. The parts hereof, euen as of Baptisme, are of two sorts, the one earthly, & sensible: the other is heauenly, and remoued from all outward senses.

Mat, 26. d, 26. 27. Mat, 14.c, 22. 23.

M. What is the earthly and sensible part.

Lu.22.c,19.20 1.Cor,11.c, 33.15. Ioh. 6.d, 27. 35.&c. c,48. &c. g 63. 1.Cor.10.d,16

Sch. Bread and Wine; both which matters, the Lord hath expresly commanded all to receiue.

M. What is the heauenly part and matter remoued from outward sences?

Sch. The body & blood of Christ, which are giuen, taken, eaten, and drunken of the faithfull in the Lords Supper, only after a heauenly and spiritual manner, but yet verily and indéed: in so much that as ẏ Bread nourisheth our bodies, so Christs body hath most singular force spiritually by Faith to féede our soules.

Col.10.4,c,15

And

And as with Wine mens hearts are cheered, and their strengths confirmed, so with his blood our soules are relieued and refreshed through faith: which is he meane whereby the body and blood of Christ are receiued in the Supper. For Christ as surely maketh them that beliue in him partakers of his body & blood, as they surely know that they haue receiued bread & wine with their mouthes and stomackes. And it is also a gage of our immortality, and a pledge of our resurrection. Iohn.6.f,54.

M. Is then the bread and wine changed into the substance of the body and blood of Christ?

Sch. No; for that were to destroy ỹ nature of a Sacrament, which must cõsist both of heauenly & earthly matter, and to make a doubt of the truth of Christs body, and to giue occasion of grudging vnto the mindes of the receiuers. Mat, 26.d,26. 27. Mat,14.c,22. 23. Luc,22.c,19. 20. 1.Cor,11.c, 23,24,25,26. 27,28.

M Was this supper ordayned of Christ to be offred as a sacrifice to God the father?

Sch. No: for when Christ died vpon the Crosse he once fully made that onely everlasting Sacrifice for our saluation for euer, and hath left nothing for vs to doe, He. 7.d 26.& 9. d, 1 &c. and 9. g,25,&c.& 10 c 9. 10.12.14. d, 18. Luk.22.c,19.

1 Cor,11.c,24 25,26. Heb,13.c,15. 16. 2.Cor,11.f,28 29.&c. Ier.24.b,7,& 29.b,12,13. Ioe.2.b,12,13. &c.15.19.&c. Luk,22.c,19. 1 Cor,11.f,24. 25,26. Ro 5.2,5,8,9. & 8.a.4,5.&c. 2. Tim,1.c,14 15,16. 1 Pet,1.c,13. 14.&c.d,21. 22.& 4.a,1. 2,3.&c. Mat,12.d,39. Ioh.13.d,34. 35.&c. 1. Cor.10 d. 17.& 13.the whole.

doe, but thankefully to take the vse & benefite of that eternall Sacrifice, which we chiefly doe in the Lords Supper.

M. What is our duty to doe, that wee may come rightly to the Lords Supper?

Sch. To examine our selues whether we be true members of Christ.

M. By what tokens shall we know this?

Sch. First, if wee heartily repent vs of our sin: next, if we stay our selues and rest in a sure hope of Gods mercies through Christ, with a thankefull remembrance of our redemption purchased by his death. Moreouer if we conceiue an earnest minde & determinate purpose to leade our life godly hereafter. Finally, seeing in the Lords supper, is contained a token of frendship & loue among men, if we beare brotherly loue to our neighbours: that is, to all men, without any euill or hatred.

M Hauing sufficiently (as I thinke) examined thee concerning the chiefe vpoynts of Christian religion, I would see now, how briefly and sufficiently thou canst rehearse the whole summe of all that hath hitherto been sayd.

Deut.4.a,1,2. b,13.

Sch. First the Law of God, contained in the ten Commandements, setteth be-

for

fore my eies, a perfect rule of godly life which I am bound to obey vpon payne of eternall damnation: wherefore by the same law I doe know my sinnes, and the wrath of God against me for the same, and that everlasting death by Gods iustice is therefore due vnto mee: which breedeth in me a horrible feare of mind, & trouble of conscience, from the which it being impossible for me to be deliuered by mine owne wisedome, power, or vertue, or by any helpe or meanes of man or Angel, I am taught by the Gospel, that Christ the Sun of GOD, being made man without sin; hath by his death suffred the punishmẽt due for my sinnes, pacified the wrath of GOD his Father toward me, and reconciled me vnto his fauour againe, and made mee partaker of his owne iustice, and heire with him of everlasting life: of all which benefits of Christ I am made partaker by faith in him: Which faith the holy Ghost by the preaching of the Gospell hath wrought in my hart: confirming ỹ same also by his holy Sacraments, being visible & suer tokens and pledges

Psal.19.b,7. &c. and 119.2, 4.&c. Mat.19.c,16. 17. Luk.16.c,25. 26,27,28. Rom.2,b,12. 13.& 3.c,19. 20.& 4.c,15. Gal 3.b,10. 2.Cor,2.b,7. & 7.c,2.10.&c Ro. 1. c,25.16. Act.13.f,38. 39. Heb,1.b,4,5. &c.& 9. c,9.d, 12.14 &10.2, 2,3,4.&c. Mat.1.d,20. 21.&c. Ioh.1.b,14.c, 29. Esa.53.2,4 5. 6.c,10 11. Rom.4.d,24. 25.&c. Rom.3.d,23. &c.& 8.c,14. 15,16,17.&c. Rom.10.b,8.c 14.d, 6.17. 1Cor.12.2,3. 6.b,9.&c.

Mat,3 8.d,19.20.Mar.16.d,15.1.Cor.10.d,16.17.

Psal, 1.a,3.
Mat,7.c,17,18.
Luke,1.74,75.
Rom.6.a,1.2.3.&c.
Gal,5.a,8.
Mat, 5.b,16.
1.Pet,2.c,12.
Mat,9.c,22.24
Ro,1.a.7.&c.
& 9.d,16.
1.Cor,1.a,3,4, &c.
2.Cor,3.b.5. &c. & 7. c,15. and 15.b,10.
Phil. 2.b.13.
Ep. 1.a,5.6.&c
2. Thes,1.d.12.
Iob,14.b,13. and.15.b,16. and 16.c,23.
1.cor.10.g,11.
Ep, 3.d.20.21.
Iud.f,25.
Mat 13.c,13.
Luc. 12.f,47.
Rom.1.c,21. and 2.b.13.
Eph 4.d,10. 21.& 5.b,8,9.
Phil, 1.b,9.20.
1.Col,1.2.5. 6.b,9,10.
Tit.4.d,36.
Iames,1.d.22.23.25. &c 4.d.7.1.Pet.2.d.10.11.

pledges of Gods goodnes towards mee, through Christ. The which Faith as a liuely & fruitfull tree, should bring forth in me the fruits of good workes, holines and righteousnesse, all the dayes of my life, to the honour of God, who hath bestowed so many benefits vpon me: & to the profit & good example of my neighbors. For the increase of ỳ which faith, and grace to please God, and for the accomplishing of all these things, I being of my selfe most weake & vnable thereunto, ought to make continuall & most earnest suite by harty prayer vnto God the father the giuer of all good things, in the name of his son our Sauiour Jesus Christ, yéelding alwaies vnto him most harty thankes for all his benefits.

M. I doe see my good child that thou wel vnderstandest the some of Christian godlinesse. Now it resteth, that thou so direct thy life by the rule of this godly knowledge, that thou seemest not to haue learned these things in vaine.

Sch. I will doe my diligence by Gods helpe worshipfull maister, & omit nothing, so much as I am able to doe, that I may answer the name and profession of a true Christian. And also I wil humbly,

bly craue of Almighty God, that he suffer not the sede of his doctrine to perish in my heart, as sown in a dry & barren soyle; but that he will with the diuine dew of his heauenly grace, so water, & make fruitfull the drinesse and barrennes of my heart, that I may bring forth plentifull fruits of godlinesse, to be bestowed and laid vp in the barne and garner of the kingdome of heauen.

Tit.1.d,16. Sap.1.d 22. 23.25. &c. and 4.d,17. 2.Pet.2.d,10. 1. Luk,11.b,9. c.13. & 1.b,7. Iam.1.a,16. Mat.13.c,19. 20 &c. Iohn.15.c.16. Psal.1.2,3. 1.Cor,3.b,9.7 2. Cor.9.c,10. 14.and 13. d. 16.17.18. Mat.3.c,12.& 15.d,23. Iohn. 3.36.&c Gal.5.d,22. 23. 2.Cor.8.b,10. 11.&c. Eph.5 c,14. Rom.12.d.1.

M. Doe so my good Child, and doubt not but as thou hast by Gods guiding first conceiued this in mind and will, so shalt thou by his grace, attaine to an happy & blessed end of this thy godly studie and indeauour, to thy eternall saluation, and to the glory of God: to whom bee all honour and glory, world without end.

An Admonition for the *Morning*.

AWake thou that slepest, & stand vp from the dead, and Christ shall giue thee light.

It is time that we should now awake out of slepe.

The night is passed, and the day is come nigh, let vs therfore cast away ye deeds of darkenes, & let vs put on the

armour of light.

13. Let vs walke honeſtly as in the day, and put we on the Lord Ieſus Chriſt.

Mat.5.c.12. Let our light ſo ſhine before men, that they may ſée our good workes, and glorifie our Father which is in heauen.

Sap.6.b.13. Wiſedome is a noble thing, and neuer fadeth away; yea, it is eaſily ſeene of them that loue it, and found of ſuch

c.14. as ſéeke it.

It preuenteth them that deſire it, that it may ſhew it ſelfe vnto them.

15. Who ſo awaketh vnto it betimes in the morning, ſhal haue no trauell, for he ſhall find it ſitting ready at his doores.

Eccle.2.c.13. Wiſedome excelleth foliſhneſſe, as farre as light excelleth darkeneſſe.

A Pſalme for the Morning.

Pſal.113.1.2. PRaiſe God, O ye children of his ſeruants, prayſe ye the Name of the Lord, Bleſſe ye the name of the Lord, from this time forth for euermore.

The name of God is highly to be prayſed, from the riſing vp of the Sun, vnto the going downe of the ſame.

The

The day (O Lord) is thine, and the night is thine: thou hast prepared the Light, and the Sunne. Psal. 74.c,4.

We haue layd vs downe and slept, & are risen vp againe: for thou (O Lord) hast sustayned vs. Psal.3.b,5.

O God, thou art our Lord, early in the Morning doe wee seeke thee, and with our prayer come before thee. Psal, 93.a,2,1. and 88.b,12.

We are thy seruants O Lord, grant vs vnderstanding, that we may know thy testimonies. Psal.119 verse 125.

Make vs to know the way that wee should walke in, for we lift vp our soules vnto thee. Psal. 143.b,9.

Teach vs to do the thing that pleaseth thee, for thou art our Lord, let thy good Spirit leade vs forth in the way of life. c.11.

Cause vs to heare of thy louing kindnesse betimes in the Morning, for in thee is our trust. Psal.143.b.8.

Replenish vs early in the morning with thy mercy, and we shall cry for ioy and be glad all the dayes of our life. Psal.90.c,14.

For thou (O Lord) art the thing that we long for, thou art our hope, euen from our youth. Psal.71.a.4.

Through thée haue we béen maintained euer since we were borne: thou art hée that toke vs out of our Mothers wombe: our prayses shall be alwaies of thée.

Psal.59.c,16. 17. We will sing of thy power, and will praise thy louing kindnesse betimes in the Morning: for thou hast beene euer our strength, our refuge, our defence, and our most mercifull Lord.

Glory be to the, &c. As it was, &c.

A prayer for the Morning.

Psal.3.b,5.and 4.b,8. WE yéld vnto thée our most harty thanks, O heauenly Father for that thou hast deliuered vs from all perils & dangers of the night, & brought vs safe to the beginning of this day: we beseech thée, that thou wilt in the same, and euer hereafter, receiue vs into thy defence and protection: & as thou hast

Psal 91.2,1, 2. .the whole. Psal.74.c.9. Psal.4 b,9. & 36.b,9. remoued the darkenesse of the night, restored the light of the Sunne, and raised vs from slépe, so thou wouldest vouchsafe also to remoue from vs the inward darknesse of ignorance, to raise vs from slépe

slepe of sinne, and to lighten our minds with the heauenly beames of thy most holy spirit, and with the knowledge of thy deare Sonne, our Sauiour Iesus Christ, the true light of the world: that we eschewing the workes of darkenes, may guide the steps of our liues after the light of thy holy word, walking cõly as the children of light, in holinesse and righteousnesse, as in the day, and in thy sight: and in the end may come to that most blessed eternall light which thou dost inhabit, the same thy Sonne our Sauiour Iesus Christ, being our guide thereunto: to whom with thee, and the holy Ghost, one God of most glorious Maiesty, be all honour & glory world without end. Amen.

Ioh. 14. d, 26. & 16. b, 13. Act. 26. c, 18. 2. Cor, 4. b, 6. 10. 1. 2, 5. 9. & 8. b, 12. & 12. c, 35. Rom. 14. d, 12. 13. Eph. 5. d, 8. c, 11 Psal. 119. verse 105. Luc 1. g, 74. 75 1. Tim, 6. d.

A Morning prayer for Schollers.

WE render vnto thee most harty thanks, O Father of lights, the giuer of all good gifts, that it hath pleased thee to moue the minds of our Parents & friends to set vs vnto the schole in those our tender years, most mest for

Iacob. 1. c, 17.

Eccl.12.a,2.&c
Pro.6.a,& b,6
& 23.c.26.
Pſal.117.a,2.
Iohn.5.a,45
Pſal.4.b,6.and
36.b,9.
2.Cor.4.b,6.

the learning of all good things, moſt humbly beſeeching thee not to ſuffer their good hope, and our beſt time to periſh through our vntowardneſſe, negligence, and ſloathfulneſſe. And because our watching, diligence, & ſtudie, can profit vs nothing without thy grace, vouchſafe with thy heauenly beames ſo to lighten our minds and wits, and to endue vs with ſuch deſire & loue of good Learning, Wiſedome, & Vertue, with ſuch docility to conceiue, and memory to retaine the ſame; that we in our childhood and youth, being well inſtructed in

Deu.4.b,9.10.
& 31.b,12.13.
Pſal.78.a,24.
Mat.19.b.13.
14
1.Tim.3.d,13
Ioh.15.c.16.

all good letters and vertue, may grow to be learned & godly men, to the profitable ſeruice of the Common-weale, and of the holy Church, and to the ſetting forth of thy glory. This we craue at thy hands, O heauenly Father, in the name of thy onely Sonne our Sauiour Jeſus Chriſt, beſeeching thee for his ſake, to graunt the ſame. Vnto thee with the ſame thy Sonne, and the holy

1.Tim.1.d,15.

Ghoſt, one God immortall, inuiſible, and onely wiſe, be all honour and glory, for euer and euer.

Ano-

Another Prayer for Schollers.

GRant O Lord God heauenly father that we by thy diuine grace, setting the example of thy deare Sonne, & most blessed Child Jesus Christ before our eyes, as the most cleare & most notable example of al other to be followed, may euen in these dayes of our childhood & youth, apply our selues wholly to all good and godly learning, and to the obedience of thy most holy will, & that as we shal grow in yeares, we may also increase more & more in good knowledge, wisedome, and vertue, and in the loue of all godly men, and specially in thy heauenly grace and fauour, wherin resteth perfect felicity, through thy Son our Sauiour Jesus Christ; to whom with thee and the holy Ghost, bee all honour and glory, for euer and euer. Amen. Luk. 2, 8, 46. Eccle. 11. 2, 1. &c. Luk. 1, 8, 16. 53.

An Admonition for the Euening, and night.

IF any man walketh in the day, hee stumbleth not, because hee seeth the light of this world. Iohn. 3. 8, 19.

But if a man walke in the night, he stumbleth, because there is no light in him.

Iohn 3.c.19. This is the condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deeds were euill.

Iohn.1.a,5.9. Iesus Christ the sonne of God, is the light that shineth in darkenesse, the true light which lighteneth every man that commeth into the world.

Iohn.12.c,35. Let vs therefore walke whiles wee haue light, least the darkenesse come vpon vs, for hee that walketh in the darke wotteth not whether he goeth.

2.Cor.6.c,14, Iohn.12.c,36. Let vs not beare a strange yoke with vnbeleuers, but whilst wee haue light, let vs beleeue on the light, that we may be the children of the light.

Iohn.12.46. Let vs beleeue in Iesus Christ the sonne of God, who came a light into the world, that whosoeuer beleeueth on him should not abide in darkenesse.

Iohn.8.b.12. & 9.a,5. Whosoeuer followeth Christ, the light of the world, he doth not walke in darkenes, but shal haue the light of life

There ariseth vp light in the darkenesse,

nesse vnto them that deale vprightly. Psal.112.2,4.

He that saith how that hee is in the light, and yet hateth his Brother, is in darkenesse euen vntill this time. 1.Iohn.1,2.b,1 9.b,10.

He that loueth his Brother, abideth in the light, and there is no occasion of euill in him.

If thou hast compassion vpon the hungry, and refreshest the troubled soule, then shall the light spring out in the darkenesse, and the darkenesse shall bee as the noone day. Esa. 58.2,10.

The Psalmes for the Euening, *at night.*

IT is a good thing to make confession and prayer vnto GOD, and to sing Psalmes and Prayses vnto thy name, O thou most high. Psal.92,2,1.

To set forth thy louing kindnesse early in the morning, and thy truth in the night season. 2,2.

Whilest darkenes couereth the earth and the people, let thy glory O Lord, shine vpon vs, and send forth thy light and thy truth to direct vs. Esa.6.2,12. Psal.43.2.3.

2.Cor.4.b.6. Pſal 18.f.26. O God who commaundeſt the light to ſhine out of darkeneſſe, ſhine in our hearts,& giue vs the light of the knowledge of thy glory in the face of Ieſus Chriſt.

Pſal.56.13. **Lighten our candle, O GOD our Lord and make our darkeneſſe to bee light, that wee may walke before thee in the light of the liuing.**

Pſal.119.verſe 105. Luk.1.g.79. Thy word is a candle vnto our feet, and a light vnto our pathes: it giueth light to them that ſit in darkeneſſe,and in the ſhaddow of death; it guideth our feet into the way of peace.

Pſ. 1:9.v.153. & 56. b. 13. **Direct our ſteps in thy word, and ſo ſhall our fæt be kept from falling, and no wickedneſſe ſhall haue dominion ouer vs.**

Pſal. 36.b.9.& 13.a.3 4. O Lord, with thee is the fountaine of light,lighten our eyes with the light of thy countenance,leaſt that we ſleepe in death, and our enemies preuaile againſt vs.

Pſal. 118.c.13. & 56.& 13. Mat.8. b.12.& 21. c, 3 13.and 25.c,39. **Bring vs out of darkeneſſe,and out of ꝑ ſhaddow of death. Breake our bonds aſunder,deliuer our ſoules from death: O ſaue vs from that darknes where is**

weeping

wéeping and gnashing of téeth.

Open our eyes that wee may bee turned from darkenesse to light, and from the power of Sathan, vnto thee our God. Act.26.c,18.

That we may receiue forgiuenesse of sinnes, and inheritance among them which are sanctified by faith, that is toward thy Sonne Iesus Christ. c,18.

So shal we lay vs downe in peace, and take our rest, for thou, O God, onely makest vs to dwell in safety. Psal.4.b,8.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shall be, world without end. Amen.

A Prayer for the Euening, and Night. Psal.2.91.146. and 147. and in infinite places.

O Lord our God, in whose defence ẏ safety of mankind, and all things doth rest: now the light hath darkened the world, and our bodies shall bee layed asléepe (than the which nothing is more like vnto death) wee betake our selues wholy vnto thy protection: most humbly Luke.8.g,15. &c. Io 11.b.12.&c 1, Thes.4.c.13, 14. Eph.5 b,11. 12. 2.Cor.11.c,14

humbly beſeeching thee that thou wilt deliuer vs from ỹ power of wicked ſpirits, the princes of darkeneſſe, which to deceiue vs, can transforme themſelues into Angels of light; and from all ſin, the workes of darkeneſſe, & from all other perils and dangers both bodily & ghoſtly; & that thou ſuffer vs not wholy to be oppreſſed, & (as it were) buried in ſleepe, neither our minds ſo to be darkned, that we forget thee, but that whileſt our bodies are aſleepe, our hearts may continually wake and watch vnto thee. And when that reſt hath refreſhed our bodies and minds ſufficiently, ſo much as is requiſite to nature, the next morning may make vs moreable, & ready to ſerue thee, in the ſtate of life, wherein thou haſt placed vs, to the health of our owne ſoules, the benefit of our neighbours, and the glory of thy holy name, through our Sauiour Ieſus Chriſt, to whom with thee and the holy Ghoſt, be all honor & glory now and for euer.

Amen.

Eph. 6. b, 11. 12. &c.

1. Theſ. 5. a, 5. 6. &c. b, 10.

2. Cor. 7. d, 10.

Eph. 4. a, 1. &c.

2. Theſ. 1. d, 12 13.

Another for Euening and Night.

ALmighty God, who as thou hast made the day to labour & trauel in so hast thou created the night for the rest and refreshing of our wearie bodies & mindes; we most humbly beseech thee, that as the night darkeneth & shadoweth all things, so thou wouldest for thy deare Sonne Iesus Christs sake, hide our sins, remouing them frō thy sight, and putting away the memorie of them by eternal oblivion; that as our bodies shall haue the rest of slepe, so also our minds by hope of thy mercy, may inioy the rest of a quiet conscience, and so being wholy refreshed, wee may awake and rise vnto thy seruice the nert day, and all the dayes of our life: and when death it selfe shal come (from the which it is as easie for thee to raise vs, as from bodily slep) we may rest in hope of that most ioyfull resurrection, wherein our bodies shal awak vnto that euerlasting day, which shall neuer bee interrupted with any darkenesse, when we shall be made partakers of the inheritance of the

Esa. 45.b,7.&
50.a.3.
Eccle, 5.b,11.
Psal. 25. a,5.&
23.a,1.and 51.
a,2 b.9.
Esa,43.d,25.
Eze.18.c,28.
Act.3.d,19.
Col.2.b.13.
Psal.127.a,2.
Pro,3.d.24.
Luk.8 g,2.53.
Ioh.11.b,12.
c.25.f,45.4.

Col.1.b,12. Gal,4.b,26. Apo.21.g.23. and 22.b,5.

the Saints in light, in that moſt bleſſe
Cittie, ỹ heauenly Hieruſalem, wher
ſhall be no neēds of Candle, neither
the Sunne, nor of the Moone to lighte
it, and the Sunne of the Lambe ſhall b
our eternal light. Vnto the which mo
glorious light & kingdome of thy dear
Sonne, we beſeech thee bring vs, for th
ſame our Sauiour Ieſus Chriſts
ſake: vnto whome with thee
and the holy Ghoſt, bee
all honour and glo-
rie, for euer.
Amen.

Col.1.c.13.

FINIS.